







# SECRETS OF JAPAN

Reveals the real secrets of Japan's phenomenal rise  
to power. A book entirely free from political  
prejudices or controversies.

## CHAMAN LAL

With a Foreword by  
MR. S. TAKAISHI,

Chief Editor,  
The Osaka Mainichi  
&  
The Tokyo Nichi-Nichi



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# MAHATMA GANDHI WRITES

Dear Chamanlal,

To Lal

Love visit China  
Japan etc, if I find  
a way to go there.  
Of course we have  
much to learn  
from these  
countries.  
Yours truly  
M. Gandhi



## OLDEST PARLIAMENTARIAN'S BLESSINGS

Doctor Bhagwan Das, oldest member of the Indian Diet, an author of a dozen learned works and a renowned Hindu philosopher, reviewing the book in the *Hindustan Times* wrote as follows:—

Taken as a whole, Mr. Chaman Lal's "Secrets of Japan" is the best book on the subject that I have come across—informing, inspiring, intensely interesting, full of surprising insight, and, withal, exceedingly compact; for example, the few paragraphs in which he describes how Japanese womanhood has been forced into the economic struggle along Western lines, and how the fine old ideals of woman's vocation as wife and mother have been

thrust aside by change of circumstances, and what the gains and the losses are of this compulsory departure from tradition,—these paragraphs are a model of terseness and lucidity, and show how keen and just the author's observation has been. Each chapter is, as it were, a condensed book on its subject. The weaknesses of the new Japan, the shadows of the shine, are also hinted at here and there.

Japan and Russia are the two countries where the Oversoul of the Human Race has been making two different and tremendous experiments. The rest of the human race and especially China and India, have very much to learn from their successes as well as their mistakes. Every Indian, who is at all actively interested in the future of his own country, should read Mr. Chaman Lal's "Secrets of Japan," and think out carefully how much of those secrets it is good and useful for India to imitate. The very fine paper, prints, and binding, the many and beautiful illustrations, are an additional attraction, and the very reasonable price makes it possible for every book-lover and information-seeker of even very moderate means to buy and permanently possess a copy of his own.

*Full of Information*

"Your book is full of interesting information."

—(Sir) Tej Bahadur Sapru

*Full of Life*

"You have a fiery soul and your book is full of life."

—M. A. Ansari

*Full of Lessons*

"The book is full of lessons for India."—Sudhindra Bose,  
Professor, State University of Iowa (U.S.A.)

WRITES INDIA'S NIGHTINGALE

Mrs. Sarojini Naidu, India's most talented and honored daughter

(Ex-President of the Indian National Congress) writes to the author:

Dear Chaman Lal,

I cordially endorse all that has been said in praise of your book "The Secrets of Japan." I have been both entertained and educated in the process of reading it. Even more interesting to me than the information you have compiled with such admirable care and skill is your approach, your attitude towards the achievement and ideals of Japan, it is not the approach or the attitude of a tourist or a tradesman, but of an ardent lover of his own land seeking to carry back every gift large or little that another country could offer, ever anxious and eager not to lose a single particle of value that might prove of benefit by way of precept example or inspiration.

You have the right spirit of adventure and I am happy to find that you are free from the narrow nationalism, which I condemned so strongly last night at the Hindu College.

Yours Sincerely,  
Sarojini Naidu

#### *EMINENT EDUCATIONIST CONGRATULATES*

Rai Sahib Kedar Nath (85), a retired District Judge and founder of two dozen colleges and schools, writes:

My dear Mr. Chaman Lal,

Both on behalf of the College staff and students I have great pleasure in expressing my heartiest congratulations to you upon the distinct success you have achieved in bringing out your most thought-provoking volume entitled "Secrets of Japan." You deserve not only the thanks from the reading public of our country but, to my mind, from all the thinking people of Japan itself, whose soul you have so beautifully unfolded.

Yours Sincerely,  
Kedar Nath

## *JAPAN GIVES INSPIRATION*

*The Hindu* of Madras, the most influential Indian daily writes:

"We have received for review a copy of the book, "Secrets of Japan" by Chaman Lal. It is a remarkable book of more than 200 pages, illuminating as well as instructive, throwing considerable light on the secrets of Japan's phenomenal rise to power and prosperity. Western civilisation as applied to India has been, on the whole, a failure. It has not added to the sum of our individual or national well-being. For our moral, material and national regeneration we have to look for inspiration to Japan, even as centuries ago the Japanese derived their inspiration from India. The intense patriotism of the Japanese, their religious tolerance, their moral uprightness, their genuine courtesy, their simplicity of life and conduct, their respect for their own culture and their adaptation of the best in Western civilisation, their sturdy industry, their admirable family system in which the love of individual gain is strictly subordinated, and above all the help and patronage of a benevolent national government have marked the Japanese out as a nation prospering and to prosper. The book should serve as an eye-opener to all Indians interested in the advancement of this country, and it deserves to be read and re-read by every Indian."

*A Distinct Asset*: "The author is to be complimented for the industry with which he has gathered together a formidable amount of information on Japan and the interesting way in which he has presented it....The photographs are a distinct asset."

—*The Japan Times*

*Very Instructive*: "Mr. Chaman Lal's description of Japan's phenomenal progress is very interesting and instructive....When a truly national government is bent upon helping the nation to rise to its full stature there is nothing which can stand in its way"—*The Forward*

## THE PRESIDENT'S MESSAGE

### “Rise Once Again”

The President of the Indian National Congress has kindly sent the following message for the second edition :

“Mr. Chaman Lal has written a most interesting book “Secrets of Japan” in which within a short compass he has delineated the characteristics and the qualities which have made Japan what it is today. Indians will do well to study the book and they will find in it much that will give them food for thought, much that they should learn and imbibe if they want to rise once again. I wish it could be made accesible to readers of all Indian languages also and particularly to those who are engaged in public work of some kind or other.”

Sadakat Ashram,  
Dighaghat,  
Patna.

(Sd.) Rajendra Prashad

## “A BETTER DAY FOR INDIA”

### “Rajaji's” Message

“Ever since I saw your wonderful book on Japan I am filled with impatience to see the book done in Tamil for the benefit of the common people in the South. I am very glad to learn that the Urdu and Hindi Editions are getting ready. The matter has been selected with excellent judgment. You have done justice to Japan

and very good service to our own people in getting together a quantity of information about Japan. The secret of it all is your burning desire that our country should see a better day."

6. 9. 35.

(Sd.) C. RAJAGOPALACHAR

### *RAJA MAHENDRA PRATAP'S MESSAGE*

Dear friend,

You ask me to express my opinion on your book. I need hardly say a word when you have a wonderful certificate from the present president of the Congress, Babu Rajendra Prasad. I believe that Indian Congress is the true government of the people, for the people and when the president of the body says something his words carry the weight of over three hundred and fifty million human souls. I am very glad to see that your noble activities are renewing the ties of friendship between two Asiatic countries which were historically united through Buddhism.

Yours sincerely  
(Sd.) M. Pratap

### *"GREAT LESSONS FOR INDIA"*

#### *Dr. J. T. Sunderland's Letter*

Ann Arbor, Michigan, U.S.A.

June 5, 1935.

Dear Mr. Lal :

I have read your book "Secrets of Japan", with very great interest. I do not hesitate to say that it is the most illuminating

work on the Japan of today of which I have any knowledge. I am amazed at the amount of absolutely fresh, up-to-date and keenly interesting information that you have packed into its pages. You, an Indian, have written your book with India particularly in mind. If it can have a wide reading there it will give the Indian public invaluable knowledge of their sister Asiatic Nation, its people, their industries, their ideals, their life, and what is of especial importance, the means and methods by which, within less than a century, they have struggled their way up from obscurity to a place among the leading nations of the world. Surely here are great lessons for India.

The book has much importance for America as well as for India. America is full of ignorance, misunderstandings, and prejudices regarding Japan. We have great newspapers that have been busy for years filling the country with misinformation and absolute lies about everything Japanese. With a little re-editing to adapt your book to the American situation it would be an excellent corrective. It is so filled with fresh facts and keen observations and insights and so brightly and vividly written, that it seems to me it could not fail to find a warmly welcoming public here as well in India. There should be no difficulty in securing for it an American publisher.

Sincerely Yours,  
(Sd.) J. T. Sunderland

N. B. Doctor J. T. Sunderland (aged 94) is the renowned author of "India in Bondage" and spent 30 years in India's service.

### *"A MESSAGE FOR THE HISTORIAN"*

M. Frank Cary of "The American Board of Commissioners For Foreign Missions" writes :—

I am a collector of books on Japan and am trying, as opportunity permits, to put on my shelves the works which some day will help



towards the writing of the history of the Japan of the present era. Your recent book, "Secrets of Japan," strikes me as being a very interesting venture, rather unique. Though I do not for a moment consider the book as without faults, yet it is so different from the usual slush of all praise or all blame that I feel it may have a message for the historian of 100 years hence."

### *EXTRACT FROM THE BOMBAY CHRONICLE*

"The phenomenal rise of the "Island Empire" within exactly half a century, from primitivism to the acme of modernism; from the position of an unknown nation, to that of one of the foremost Powers of the world, has however, provided such a fascination to peoples of the world that new books upon the subject are always welcome. To Indian readers, of course, the story of Japan is of particular interest. The bonds that unite the two countries were forged in ages past, and the Japanese never weary of confessing the debt they owe to India. Even in the foreword to this book which is contributed by Mr. Shingoro Takaishi, a reputed journalist of Japan, a graceful compliment is paid to India, as "having centuries ago nurtured by her intellectual radiance, the seed of contemporary Japan."

"Mr. Chaman Lal, who is not unknown to readers of the "Bombay Chronicle," has portrayed in the pages of this book "The Secrets of Japan" as he viewed them "through Indian eyes." The author never leaves his Indian background. He again and again rubs the lessons in upon his countrymen. His aim is mainly practical. The book, therefore, can be described as a "popular work, as distinguished from the historical or the critical." Writing from first-hand experience, with innate sympathy and with deep insight, Mr. Lal has vividly described the secret of the greatness of contemporary Japan. He has rigorously avoided political controversies, and in a book of this type it was the wise thing to do."

## FOREWORD

Japan is proud of her culture, which is proving unique in the eyes of foreigners. She is happy in the thought that her people are heading the march on the road of progress—in the renaissance of the ancient Oriental civilization.

Modern Japan is striving for harmony of what is best in both the East and the West, but no thinking people can deny that the Nippon of old owes much to India—the cradle of Orientalism. If the author of this book finds any inspiration in present-day Japan, he as well as his readers may be assured that the seed of contemporary Japan was nurtured centuries ago by the intellectual radiance which emanated from India.

After all, nations grow and learn by assimilating the good traits of others. Progress, in other words, is a fruit of give and take. My sincere hope is that the great Indian people, while not forgetting the glories of the past, will be able to face the future with philosophical humbleness and national willingness to learn, assimilate, and harmonize all things good possessed by their contemporaries.

*Shingoro Takaiishi,*  
Editor-in-Chief  
The Tokyo Nichi-Nichi  
&  
The Osaka Mainichi

JANUARY 15, 1935



## INTRODUCTION

By Dr. James A. B. Scherer\*

Mr. Chaman Lal has honored me by asking that I write this introduction, which I do gladly.

In so far as I have had the opportunity to examine the manuscript it seems to me that three features distinguish it.

Mr. Lal has a fresh approach to his subject. Myriads of books have been written about Japan, the majority on the same pattern. Foreign writers usually articulate a skeleton from the dry bones of history and envelope it with flesh and blood kneaded from their own observations. Everything depends on their skill in selecting the right bones and the vitality with which they clothe them. Few have succeeded in producing good books. Mr. Lal has succeeded, because in the first place his approach is that of an Indian and in the second because he has rare penetration. As an Indian he is saturated with the history and the ideals of the East, so that he has an inborn apprehension of his frame-work. As a trained journalist who has studied many lands and many people he knows how to find out secrets. "The secrets of Japan" as he discerns them make fresh and instructive reading.

Mr. Lal writes sympathetically. It is to be doubted whether any writer on any country can do his subject justice unless he is sympathetic. Without sympathy he cannot penetrate to the heart of the matter and acquire for the time the outlook of the people of whom he is writing. And in the case of Japan there is scant danger of ex-

\* Dr. James A. B. Scherer is the renowned author of "Romance of Japan", "Japan's Advance" and a dozen other works and it is my good luck to secure an Introduction from his pen. C. L.

aggerated sympathy. Hazlitt wrote of Shakespeare, "Our admiration cannot easily surpass his genius."

As an intense Indian patriot, Mr. Lal has studied Japan with a view to the emulation of its genius by his own fellow-countrymen. This gives moral earnestness to his book.

As one who has twice visited India and found it the most fascinating country on earth and as a student of Japan for forty years, I wish *bon voyage* to this barque as it launches out freighted with some of the treasure of the East so that Japan may repay India, in some slight measure, for the incalculable gifts of the past. Without India Japan could not have become Japan. Emulating the Japan of today, the India of tomorrow may become more worthy of its own glorious past.

*James A. B. Scherer.*

Tokyo.

## **PREFACE**

Nations rise and fall according to their destinies, but I believe their destinies are shaped by their peoples and God helps those who help themselves.

India was once the richest country on earth and today it is admittedly the poorest country in spite of England's "paternal rule for nearly two centuries", while Japan, a small island Empire, isolated from the world till a century ago, is now one of the world's greatest Powers and Madame Britannia that rules over us is anxious to win the hand of Japan's alliance. What are the secrets of Japan's phenomenal rise to power? This is the question that I have tried to solve for the benefit of my countrymen, who have been continuously told by the interested party that "Japan's rise is only due to cheap yen, dumping and subsidising."

One can cheat some people for some time, but not all people for all times, and now the truth is coming out from the mouth of those very people who were the loudest in denouncing Japan's industrial progress during the last two years. The report of the British Industrial Mission to Japan should open the eyes of those of my countrymen, who think only through the English imported brains and look through English eyes on all International Affairs.

No country can challenge the whole world only because of cheap currency or Government subsidies. The real secrets of Japan as I have been able to discern them are :

- (1) Deep-Rooted Patriotism
- (2) National Language
- (3) National Character
- (4) National Discipline
- (5) Compulsory Education

- (6) Devotion to the Emperor
- (7) Kind Government
- (8) Family System
- (9) Honest and Contented Labour
- (10) True spirit of Co-operation in Business
- (11) Inventive Skill and Virtue of Adaptability
- (12) Cheapest Electricity
- (13) Cheapest Transport
- (14) Radio in Every Home
- (15) Noble Daughters
- (16) World's Cheapest Newspapers
- (17) Helpful Nature
- (18) Playing with Death

Some other secrets may have escaped my notice, but I feel I have discovered a great majority of them. The secrets of Japan are in fact the virtues of her people and it is these virtues that have made them a powerful nation in eighty years.

It is my earnest desire that my countrymen who are the greatest patrons of Japanese textiles should also get the infection of patriotism, discipline, unity, fearlessness and will to die for motherland, which are some of the virtues of those who prepare the fine textiles and hundreds of other articles we use from day to day. It is none of my business to defend Japan's rise in power. Japan can take care of herself. My purpose in bringing out this book is not to do any service to Japan, but solely to help my people in understanding the true secrets of Japan's success. I have arranged to publish the book in several vernacular languages of India at cost price and it is my humble desire that every literate Indian may know as to how we can regain our great position.

It is with great hesitation that I have decided to bring out my book in English, as I do not find myself competent enough for the job. I had originally started writing it in Hindustani and when the first three chapters appeared in several papers in India, I received sugges-

tions from several friends, especially young men, to publish the English edition also, and I have bowed to their command.

I am neither an author nor a historian, but am a humble student of current events like all other journalists, and my book is just a student's version of "the secrets of Japan's phenomenal rise." I have simply performed the task of a bee that collects the juice from flowers and presents it as honey to the world. The frame work in the book is mine, but I have clothed it with the best of materials available. (A selected list of books on Japan, which I found useful is appended at the end of the book.)

I must confess that my book only presents the rosy picture of Japan, since my name is connected with roses and my aim is to present what is best in Japan to my people, so that they may emulate the virtues of the people of Japan in order to regain India's place in the world.

Japan is by no means an ideal paradise on earth. She has her own drawbacks, like other countries. No country is perfect, as no human being is perfect. It is very easy to dig holes in any corner of the world and if a jaundiced author of the type of Miss Mayo, (called "Drain Inspector" by Mahatma Gandhi) visits Japan, she can paint Japan in the darkest colours. "To a wicked person, the whole world seems wicked and satanic," says an old Sanskrit proverb, and I find that it holds true in the case of Japan too, because I have met several people who can see nothing bright in Japan and denounce her right and left. I can only pity the mentality of such people, which is devoid of appreciating anything good. I am not a blind admirer of Japan and things Japanese, but my sole purpose in writing this book is to depict the bright side of Japan, which may help us to learn some practical lessons to rebuild our nation.

We do not want a monarchy in India, but who can deny that other secrets of Japan, if followed by us, will make us a great nation ?

The readers will note that a special feature of my book is complete absence of political controversies. I have not deliberately touched the intricate problems, such as Japan's relations with America, Russia and



China, and the Manchurian affairs, because they require a closer personal study on the spot and none can do justice to such an important subject, unless he visits all the neighboring countries of Japan and spends sufficient time to grasp the truth. I made a flying visit to the United States of America, China and Manchoukuo (Manchuria), but I do not feel confident to express my views on the thorny political problems of the Far East.

### *To My People*

I would request my countrymen to ponder over the reason why a nation of 350 million people has no place on the map of the world. India as India does not exist today. It is called "British India" and the press of the world mention India only as a British Colony. Have you ever cared to think how ridiculous and humiliating the word "British India" is? We have lost our wealth, our manpower, our industries, and even the very name of our motherland—India. I do not propose to give a sermon on independence, but I only ask you to consider what are the secrets of our slavery and degeneration? "Jealousy," "lack of discipline," "sacrifice of national interests to selfish interests and fear of death", are the four basic reasons of our downfall. It pains me to mention, but I feel it my duty to say that even some of our sincere patriots are not free from the born infection of jealousy and selfishness. Some of our people are capable of great sacrifices, but they cannot sacrifice jealousy.

### *Our Enemies*

With great pain and shame I have witnessed the same ugly spectacle not only in India, but wherever we live. As long as we cannot do away with "jealousy, treachery, indiscipline and fear", there is no hope for us. But I can clearly see that the youth of India are revolting against these hereditary sins and the recent elections to the Indian Legislative Assembly have shown to a great extent, that the

people are sick of the selfish, treacherous, and coward communalist, who creates indiscipline in our ranks and under the false cry of "religion in danger" strengthens the chains of India's bondage. These communalist leaders, who sometimes put on the cloak of nationalism to hide their sins, are the greatest enemies of India and we must purge them out of our politics. We had enough of bloodshed, riots and unity conferences and now it is time that we put a stop to the activities of all communalists, however big their names may sound. Communalism, jealousy, cowardice, indiscipline and selfishness are our greatest enemies. Let us get rid of them and we will reach our goal.

### *Our Future is Bright*

I am confident that the heart of India is sound and the great sacrifices of Mahatma Gandhi and his sincere lieutenants have produced among us enough number of people who will know no rest till the goal is achieved—and that goal must be in unmistakable terms, the rule of the people, by the people and for the people. Not only we have to provide food and clothing for 350 million of our countrymen—a fourth of whom do not know what is a full meal, but we have to win back the position that was ours when those who defame us today wandered as nomads and knew not what civilisation was, while India had attained perfection in every walk of life and enjoyed the position of world teacher in culture science and religion. We have not only to secure freedom for ourselves, but we have also to deliver a message to the blood-thirsty world—and that message is the message of Gandhi—the greatest man in the world today. But we cannot fulfill that mission as long as we are slaves. Let us first cast off slavery and then alone talk of helping the world.

Our past was great and our future will be brilliant, no doubt, only we need hope and courage, sincerity of purpose and discipline, unity, will to be free, and above all readiness to pay the price of freedom.

*"Road to Freedom"*

"What if a million lives are sacrificed to free a whole nation of 350 million people" once said the President of a European Republic to me and added "That is the only road to freedom, *i.e.*, the road of sacrifice".

And was this not the eternal message that Lord Krishna gave us on the battle field of Kurukshetra? Alas, we have forgotten his message today, but Japan preserves the message of the *Gita* and every Japanese knows that "Life is eternal and the soul never dies," and it is this message of the *Gita* that has made them bold enough to denounce the Washington Naval Treaty and compelled the whole Conservative Press in London to beg for Japanese friendship.

The chief secret of Japan lies in the golden message of *Gita* :—

"Soul never dies"—*Atma Amar Hai*

Will the country that gave birth to Krishna, follow his message, that Japan has faithfully preserved for centuries?—*Bande Matram*.

Tokyo, Feb. 25, 1935.

*Chaman Lal.*

*SECOND EDITION*

I am extremely grateful to my countrymen and especially to the prominent Congress leaders and the nationalist press for the encouraging response to my humble venture. The second edition is going to press in greater hurry than the first and I am unable to add some important chapters and colour prints, which I hope to do in the next edition.

*"Now or Never"*

"When is India, the motherland of Buddha, going to be free?," is the question put to me by Japanese friends during my third visit to Japan. Will my young countrymen reply to the question?— If Egypt can dictate terms to the mighty Great Britain today, why not India? Arise, awake and act.

## LONG LIVE INDIA

Tokyo, Dec. 28, 1935.

CHAMAN LAL.

(Congress Jubilee Day)

## THIRD EDITION

The author's heart is filled with gratitude at the warm response given to this book in different parts of the globe. This reprint goes to the press, while a plan to publish a thoroughly revised and enlarged edition in America is ready and therefore no new chapters have been added.

The book has already been translated into several languages and offers for translation into Dutch and German are under consideration.

## A MESSAGE OF HOPE

If nations try to understand each others' virtues, it may yet help to bring about a better situation in this "war-mad world." I am a born optimist and I feel that war or no war, better days are coming ahead and the time is not far, when a free India, a happier China and a contented Japan will once again revive the glory of the East and bring peace to the blood-thirsty West.

Tokyo, Mar. 15, 1937.

CHAMAN LAL.



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## CHAPTER I

### DEEP-ROOTED PATRIOTISM

*"The world knows that no people on earth are as patriotic as the Japanese, but I find that their patriotism is even more remarkable than I imagined while at home."*

*"When the honour and welfare of their country are at stake, they weigh their lives lighter than feather, and I have no doubt that this is one of the qualities that go to make Japan a great nation."*

*—A Foreign Diplomat*

Japan and Germany are the two most patriotic countries in the world of today. However much the world may malign them for their patriotism (which some people call narrow nationalism), the fact is, both of these countries would have perished long ago but for their deep-rooted patriotism.

If India wants to be free she will have to learn her lessons in patriotism from her Oriental brother, Japan, since it resembles India in many respects. As Dr. Scherer says, "Without India Japan could not have been Japan," similarly I feel that India can never be free unless it imbibes the true spirit of patriotism from Japan.

#### *Patriotism Not an Offence*

Patriotism is not an offence (except in the eyes of those who find it inconvenient for their selfish ends). Even Soviets, the fathers of internationalism, have realized the need of patriotism; and patriotic sentiments, once banned in Russia, are now being officially encouraged to make people patriotic and loyal to their motherland.

Let this prove a lesson to our short-sighted Indian internationalists,

who are never tired of cursing the Swadeshi movement and patriotic activities. Pandit Jawahar Lal Nehru is one of the very few socialists who realize that nationalism must precede internationalism and those who pretend to be his followers should also follow his definition of internationalism. Pandit Jawahar Lal is an embodiment of true and selfless patriotism and he is a true torch bearer of pure nationalism, which is not influenced by advice from Pandits, Maulanas, Mahasabhas and Leagues, which are retarding India's progress.

### *Japanese Patriotism*

A short visit to Japan inspires every visitor with a true sense of patriotism. Even government officials from India have felt the magic touch of Japanese patriotism.

In Japan you never hear of any communal and religious organizations meddling with politics, although there are 500 religious sects. Religion is strictly kept apart from politics and it is banned in all educational institutions run or aided by Government. My Japanese typist (who is a graduate of a women's college) told me one day that her father was a Buddhist, her sister a Christian, and her brother a Shinto (Imperial religion), and that she herself did not believe in God or religion, but they all lived under the same roof as members of one family. "Why can't your people in India do the same?" she asked me. She was surprised when I told her that religion in India was being prostituted by communal leaders to serve their selfish ends and blind enthusiasts of religions had not the wisdom to understand the mean motives of communal leaders whose real religion was "Worship of the Union Jack."

Now let me turn to the description of Japanese patriotism.

### *Loyalty to Country*

The Japanese have a very keen sense of honour and an intense loyalty to their country which are manifested in many forms, some of

which often appear very unusual to foreigners. As a matter of fact, Japanese patriotism is a kind of super-patriotism, which is responsible for the extremely nationalistic policies of the nation. As an instrument of self-development and of the realization of the common aims and highest aspirations of the people, patriotism and nationalism have helped the Empire very well.

### *Some Noble Examples*

Examples of the patriotism of Japanese are many and the self-sacrifices of patriots on the altar of country and duty are an everyday occurrence in Japan. Accounts of cases of *harakiri* and suicides due to a sense of loyalty to something, a principle, a friend, a lover, duty or country are the commonest daily news.

When General Hayashi, Minister of War, learned that an adopted younger brother of his was convicted of malfeasance as vice-mayor of Tokyo, he immediately turned in his resignation and it was with the greatest difficulty that he could be persuaded to withdraw it, although the Government and the public could not see any relation between the crime of his brother and his official duties. However, he said he was morally responsible for the upbringing of his brother and thus felt that he, too, must face with him the consequences of the crime committed.

### *General's Supreme Sacrifice*

General Nogi, of Russo-Japanese War fame, and his wife killed themselves in a suicide pact, for the General could never persuade himself that he had not wasted too many precious lives of his Emperor's subjects in his great victory at Port Arthur. A young army officer's wife committed suicide when her husband was ordered to Manchuria during the 1931 incident and her reason was that her own loyalty to her country's cause was such that she felt she should not divide the attention of her husband between his duties in the

theatre of war and herself back home. With herself dead the husband warrior would fight better and would feel no anxiety over anything while engaged in battle. What a sacrifice!

The noble examples of Japanese patriotism and self-sacrifice for the sake of the motherland are so numerous that volumes can be written on them, but I will conclude this chapter with one more story, which I hope will inspire our young men and old folks alike.

### *Three Human Bombs\**

The "Three Human Bombs"—what are they? The trio of sappers of the Kurumé Division were the most-talked-of figures in the whole of the Shanghai Emergency. Their sacrificial heroism will live enthroned in the heart of every Japanese.

Nothing in modern Japan has so stimulated the nation as their supreme and patriotic deed.

In the cold morning hours of February 22, 1932, the three second-class privates of the pioneer corps gave their lives in order that the Japanese divisions at Shanghai, before the Chinese stronghold of Miaohungchen, could advance on the enemy.

The names of the three men were Takeji Eshita, Josaburo Kitagawa, and Inosuké Sakuyé. Carrying a tube filled with high explosives and measuring about 12 feet in length, its fuse already ignited, these three brave boys dared the raining bullets from the Chinese trenches and hurled themselves with the "bomb" against the barbed wire entanglements in their last desperate efforts to break through the hostile barrier.

The "bomb" exploded; a wide gap was made in the enemy's barrier and through it the Imperial troops rushed, sweeping the Chinese hordes back. But these three heroes never returned.

Captain Tamaki Matsushita, commanding the pioneer corps in which the three second-class privates belonged, gave to the public

\* From the *Osaka Mainichi Annual*.



Future Soldiers of Nippon



Patriotic Daughters



the first authentic account of the deed, the facts of which he had recorded at his headquarters at Maichiachai, immediately after the soul-stirring incident. The Captain's account follows :

The Kurumé contingent received orders to storm and capture Miaohungchen at 5:30 a.m., February 22. Being in command of the pioneer corps, I ordered preparations to be made on the previous day for opening lanes in the wire entanglements to enable the infantry to advance to the Chinese trenches.

Bombs were improvised out of bamboo. The cylinders of bamboo, four inches in diameter and 12 feet long, were filled with explosives and fitted with fuses. Two squads of volunteers were organized and these were to destroy the barbed wire.

The first of the group of sappers succeeded in cutting a path 30 feet wide through the barbed wire entanglements. This was on the left wing.

The centre squad were not quite successful. In the dawning hours, they made their last preparations and crawled from the trenches toward the enemy. The wire defenses were backed by a moat, several yards in width, and behind it were the Chinese trenches, on which were well prepared ramparts and pill-boxes. Snipers were ready there to pick off the Japanese and machine guns kept up an incessant fire.

Three attempts to blow up the barbed wire proved futile. Men carrying the makeshift bamboo cylinders were either killed or wounded before they could arrive at their objective. They had no time to light the fuse after getting the bomb in position. They were quickly picked off by the Chinese.

As the final desperate attempt, the three lads, Eshita, Kitagawa, and Sakuyé volunteered to carry the cylinders to the barbed wire with the fuse lighted, so that even though they might be wounded or killed, the destruction of the barrier would be accomplished.

Time was running short. The zero hour of the infantry advance was fast approaching. The honour of the army and of the



corps was at stake, for without a path through the entanglements, the Chinese position could not be successfully stormed.

They made their way out of our trenches toward the Chinese defenses as the light of the early dawn began to flare from the horizon. From shell hole to shell hole, they made their precarious advance.

In a final desperate rush the three, carrying the tube of explosives with its fuse alight, dashed for the entanglements. As they made their objective and as the tube left their hands, thrown under the wire, the cylinder exploded with a terrible detonation. With the barbed wire, the three men were blown to bits.

They did not die in vain, for thanks to their sacrifice, a path 30 feet wide was opened up, through which the Japanese forces made a victorious advance. They were the "Three Human Bombs," destroying the obstacle with their living flesh.

That spirit is one thing that makes the Japanese army an invincible organization. It is one distinguishing trait of which we cannot be too proud.

The deed of the three heroes gripped the heart of the nation. Their behaviour under fire symbolizes the true spirit of the Japanese men at arms. After the initial excitement was over and the incident had had time to cool down, the sympathy and attention of the nation were turned toward the parents and the families of the martyrs.

A new precedent was set in the War Office when a decision was made to forego the time-long rule against contributions specifically designated. By the evening of the day after the news of the incident was first made known in Japan, ¥2,470 was in the hands of the War Office. The *Osaka Mainichi* contributed ¥1,000 to each of the families of the heroes. A village master of Hiroshima Prefecture offered to adopt the children of the three soldiers, making known that his entire estate of ¥200,000 would be given to the education of their children.

A report from Shanghai several days after the heroic deed stated

that three dismembered arms, charred beyond recognition, which were recovered after the Japanese victory, were worshipped by the entire detachment. The highest tribute was paid to the departed souls, under the leadership of Major-General Shimamoto, with renewed gratitude around the recovered remains of the "Three Human Bombs."

### *Emperor's Honours*

The detailed report of the heroes' action was made known to His Majesty the Emperor and the Sovereign made monetary grants to the mothers of the martyrs. Under the guidance of the *Osaka Mainichi* and the *Tokyo Nichi Nichi*, the three aged mothers of the three soldiers were invited to Tokyo from their respective villages. War Minister Lieut.-General Sadao Araki received them as his guests. He said on the occasion :

"The gallant deeds of your sons have already been reported to His Majesty the Emperor. It is really a rare honour. Words, in fact, fail to praise sufficiently their noble act. They are true examples of the Bushido spirit of the Japanese. Bless mothers that have borne such heroes !"

About this time the ancient and time-honoured theatre of old Japan, the Bunraku Puppet Show Theatre of Osaka, making an exception to its adherence to classic themes, put on a modern puppet play featuring the three heroes of Miaohungchen.

When the ashes of the three soldiers arrived in Japan on April 26, 1932, everywhere the remains passed the citizens paid reverent tribute to the souls of the heroes. Crowds of people paid their respects to the remains when they were taken to the Nishi Hongwanji Temple, Kyoto.

Immediately after the heroic deed, the children of Japan all began portraying it in their play. In a wave that swept every playground and back lot, the little children carried miniature "bombs," acting the part of the "Three Human Bombs" before Miaohungchen.

Song after song was put on the market. Records were sold extensively, testifying to the popular appeal. Phrases and melodies from these still remain on the lips of the Japanese people. The song "In the Trenches Before Miaohungchen" is still sung by many.

*Home the Centre of Patriotism\**

To one who would seek to understand modern Japan as it is today, signs of advancing progress and thorough adoption of the trappings of a mechanical civilization would easily create confusion. There seems to be no question that there is today a silent struggle between the ancient and the modern, between the native and the foreign, between tradition and the increasing demand for new things. The ability of Japanese so far to maintain their own culture in the face of advancing modernity reveals the native strength and characteristic individuality of the race, whose unassailed bulwark is the Japanese home.

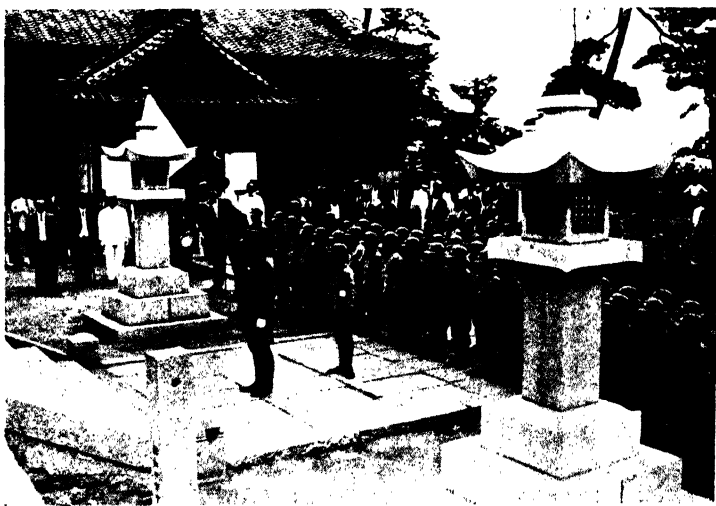
While the Japanese have adopted all sorts of up-to-date conveniences, they have kept the home least affected by foreign influences. You go to any home in Japan today, be it the mansion of the most powerful industrial giant or the humble home of the simplest wage-earner, and you will see all the old traditions and native customs conserved intact. The distinctive personal courtesy, the admirable simplicity, the plain furnishings and decorations, the quiet and unostentatious arrangements, the almost sacred atmosphere are all preserved in the home. And home training takes care that these distinguishing characteristics, that have enabled the people to keep their individuality, become part of the life of the youth from an early age.

Advanced as Japan is today in almost every phase of life, its people still conserve the same simplicity of tastes and modesty of ways that have characterized them since time immemorial. These are visible not only among the people, but in every institution and in both

\* *Japan at a Glance*



Warrior Daughters of Nippon



Paying Homage to their Heroes



### Patriotic Cubs



They Are Busy Collecting Relief Funds for Victims of an Earthquake



Getting Ready for National Defence



public and private places. These qualities are expressive of the thrifty nature and character of the nation which today as in the past have helped to enable it to undertake with advantages over others the great enterprises that have contributed to its power and wealth.

Perhaps to instill in the minds of the youth and conserve forever such qualities, the school children are required to wear uniforms. Thus the parents are also saved the heavy expenses on luxurious and ostentatious clothing which our parents in India have to carry. With the school text-books, simplicity is also the rule. The books are inexpensive and any family, however poor, can easily acquire them for their children. Book expenses are never a problem to the people who send their children to school, and we can well profit by Japan's example in this respect.

A keen sense of honour, self-sacrifice and self-discipline and practical patriotism—these are the foundation stones of Japan's greatness today. And the same personal qualities are needed by the people of any land aspiring for a place in the sun. We need them. They will help to make us strong and great, if we acquire and add them to our own virtues. Without them our future is dark.\*

\* The readers will find many instructive stories of Japanese patriotism in the last chapter "Lessons from Japan."



## CHAPTER II

### DEVOTION TO THE EMPEROR

“Devotion to the Emperor” is the bedrock of the Japanese nation.

What is the basic idea underlying the deep-rooted patriotism of the people of Japan? Why is Japan so strong as to give a challenge to the League of Nations? These are the questions I want to solve for my readers in this chapter.

Why is Japan so united and China so divided? asks every visitor on his first trip to the East. How could little Japan dare make war on China and on big Russia, both of which countries are so many times her size and of much larger population? “China for the Chinese” has been the rallying cry of the Chinese, so that their failure is not due to lack of sentiment.

In Emperor worship lies the secret of this contrast. Patriotism is oftentimes defined as devotion to a national cause. Just how this devotion is cultivated will depend on the call, the crisis and the state of civilization of the people. No matter in what state of culture a nation may find itself, there is need for self-sacrifice, subjection of the individual to group welfare. Worship of the symbol of nationalism may be understood and thought to be real patriotism. To our people, rallying round the flag in a kind of flag worship may seem to be the essence of patriotism. To a Japanese who has grown up under the thought that patriotism and rallying round the Emperor are identical, Emperor worship is religion. In this article I shall not be able to make a sharp distinction between patriotism and Emperor worship, although I have in mind that patriotism is the broader term, while Emperor worship is their rallying centre.

The evolution of the rallying center in the ever broadening group

consciousness is an interesting study and a word might be in place here as preparatory for the consideration of this subject of Emperor worship.

Man has risen above the mere animal group or herd stage in a process continuing through many generations and is developing personality. At first he is a child of the home and under the symbol of love develops the obedient spirit. As a member of the group, tribe or community, feeling the call to his own self-realization, he develops the spirit of work and self-dependence. In national life, which is the united group life, under the outstanding leader who serves the larger community, he is inspired to loyalty and self-sacrifice. As the historical national life is discovered and appreciated, the lives of the dead function in his life in developing idealism, which begets self-control for the attainment of cherished ideals. When he comes in contact with the history and ideals of other nations, he is lifted out of his provincialism and seeks world citizenship. But in the working of this large political life he finds that the common man is neglected for the chosen few, and his awakening moral and spiritual affinity with the ideals of the dead of all nations arouses in him a desire for fellowship with the heroes who have died in behalf of humanity.

### *How It Developed*

I may tell my readers that till 1860 Japan's Emperor was, so far as the practical side of government goes, more of a titular Emperor than a real one, the whole power being relegated into the hands of *Shogun* (Prime Minister), who ruled like the *Peshwas* in the Marhatta history of India. It was Emperor Meiji, grandfather of the present Emperor, who restored the imperial prerogative by ending the rule of Shoguns and that is why this period is called "Restoration" in the history of Japan.

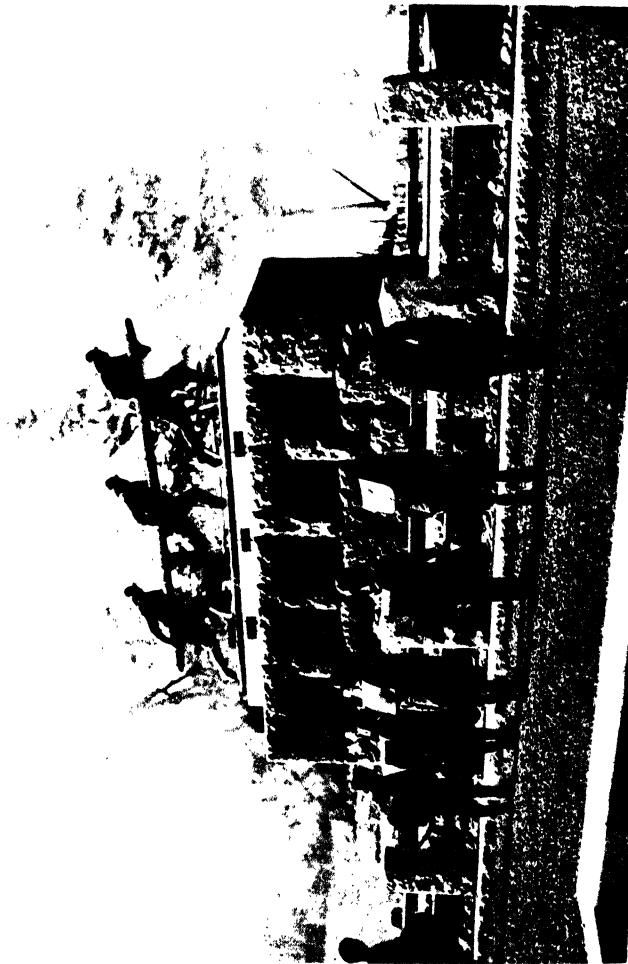
Emperor worship seventy years ago was a new ideal to the Japanese as this large group consciousness was not emphasized before the

Restoration. At that time the whole nation was divided into two great factions, followers of the Shogunate and followers of the Imperial House. The followers of the military lord looked upon the Emperor as no more than an earthly representative of the gods, while the Imperialists looked upon him as a god. These two factions were again divided into lesser groups, and among the militarists especially each group sought its own good at the expense of the nation and its own neighbour. Each group was ready to make war or defend itself against some aspirant to the Shogunate, or in behalf of the enthronement of an Imperial heir. Those not in power lived in expectancy that some day one of their number would rule Japan with an iron fist.

### *India and Japan*

At this period Japan was in the same turmoil as was India at the time of the advent of European nations. While the Indian princes were fools enough to fall a prey to the British policy of "Divide and Rule" and thus lost India, the Japanese warring groups took a lesson from the visit of Commodore Perry of the U.S.A. and closed up their ranks, smelling the danger ahead. The visit of the foreigner gave the Japanese leaders a new vision, a new social consciousness, and after a time they saw that to unite Japan they must have a common center, a common rallying point. The feudal lords relinquished their petty ambitions and gathered around this new center of national life. Since the idea was new some writers insist that it was a mere invention of the priests and leaders, but it must be remembered that there was a worship of the Emperor as a god, and a kind of national loyalty, and that the new leaders were able, as all leaders must be, to re-interpret the old ideals and make them function for the uniting of the people under the new and expanding concept. That these leaders were able to see what in their national life could be used to function for the new nationalism, is a compliment to their ability as leaders. On this point Professor Chamberlain says, "But the twen-

**"Three Human Bombs"**



Read the inspiring story in the first chapter



tieth century Japanese religion of loyalty and patriotism is quite new, for in it pre-existing ideas have been sifted, altered, freshly compounded, turned to new uses, and have found a new centre of gravity."

### *Emperor Worship Helps*

A united Japan has been preparing to take her place as a world Power and has won a position as one of the five great Powers. The center of gravity in rallying around the Emperor has held her people together during the severe process of taking on Western civilization, and has kept her intact without civil upheaval, an unparalleled achievement in history. Egypt is a nation of the past. India has let Britain lead her like a child until she has lost her national consciousness, but fortunately a prophet of the new age for India, Gandhi, is seeking India's return to spiritual values of the past as a means of taking a place in world brotherhood. China has gone to pieces by discarding all the past and, having destroyed her temples before she has accepted anything as a rallying centre to guide her in her new national consciousness, her hope lies in a prophet who will be able to rally her people around the best of the past and make her a co-operating member of the creating world consciousness.

The spirit of Emperor worship is to the Japanese what the spirit of democracy is to the Americans, and the spirit of nationalism to the Britisher, the only difference being that the conservative Japanese do not often appreciate the fact that a world consciousness can function for a deeper patriotism and fear therefore anything like internationalism. The World War has been an eye opener to the leaders in Japan in showing how the call of humanity has functioned in arousing the national pride of Western nations.

Emperor worship is to them the centre of national life. Henry Satoh, in an effort to make clear this distinction, coins a new word and calls Emperor worship among the Japanese, "Tennoism" (worship of the heavenly ruler).

"Supreme and unlimited as his authority is, as the sovereign of

the Land of the Rising Sun, the Tenno is never expected to abuse his authority for his purely selfish and personal interests. In other words, he is understood by his people to have placed himself under self-imposed restrictions for guarding and promoting the welfare of his subjects. This principle, underlying the administration of the state and at the same time governing the relation of ruler and people, is intended to be designated by the new word, "Tennoism."

Satoh further shows that the English word "Emperor" and the Chinese word "Tenno," as heavenly ruler, fail to express the real content of the Japanese, since we all know that the "national organization of Japan shows that the Chief Ruler is patriarchal." The great family life of the Japanese is set forth in the expression of Emperor as Father, the Empress as Mother, and the people as children (not as warriors), one big family all working together for the common good.

### *Manu's Ideal*

My countrymen will note that the Japanese conception of Emperor is exactly like the Indian conception and tradition, as laid out by Manu in *Manusmriti* (Code of Law) and found in practice in *Ramayana* and other scriptures. The Emperor and Empress take keen personal interest in the welfare of the people.

Baron Ohura, one time Home Minister of Japan, said on one occasion in reference to the inner secret of the Japanese national life, "That the Majesty of our Imperial House towers high above every thing to be found in the world, and that it is as durable as heaven and earth, is too well known to need dwelling on here. . . . If it is considered that our country needs a religious faith, then, I say, let it be converted to a belief in the religion of patriotism and loyalty, in other words, to Emperor worship." We recognize that Baron Ohura is an extreme militarist and had in mind the old Japanese meaning of this term. He and many like him were trained under greatly influenced by German Imperialism. Now after the World War, he and others of like mind would scarcely dare say the

same thing, since international ideals of co-operation are accepted as the norm. We must also recognize that in Japan in an effort to develop a good moral backbone for her commercial life, new standards are being introduced ; that a new sense of purity in politics and in family life is developing ; and that there are other uplifting tendencies at work in Japan. In the midst of these extreme views of the ultra conservative militarist on the one hand, and the Tolstoian socialist on the other, there are many inconsistencies. Knowing all this the writer is strongly of the opinion that this spirit of Emperor worship, Tennoism, or Patriarchal Rulership, call it what you may, has functioned and is functioning in developing the Japanese for world citizenship and has saved Japan from ruination.

First, this spirit has given Japan national pride, a feeling of a special call, which has helped her strive for the best in the world. The pride of the Jews held them together when everything was dark. America feels a similar pride, and a patriotism of at least equal intensity exists. There is need of pride, the feeling of a definite mission, the call to a special task in the nation as well as in the individual.

Secondly, this spirit has unified the Japanese and Japan ; and its unity, as contrasted with China, is a strong and positive proof of its proper functioning. This unity was produced through a worshipful appreciation of their long line of Imperial ancestors represented in the living ruler. This long dynasty is the longest in the world. Japan has been united under the conviction that the Emperor was the representative of the gods, the representative of the ancestors, and the God-given ruler for Japan.

In the third place, Emperor worship has given Japan a continuity which has conserved the values of the past while she pressed forward. " Three things are necessary for a stable society : continuity, reverence, faith." Continuity : it must have its roots in the past and find values there. Reverence : it must have its ideals in the present and find values there. Faith : it must have hope for the future and find values there. For in the unity of its values, past, present and to come,



a people finds its soul."

Emperor worship has given Japan a world famous patriotism, and this patriotism is the strongest sentiment in Japan. This has been developed by rallying around the Emperor and by seeking to interpret the present in terms of the past. The part patriotism plays in our lives and our religious development can not be lightly reckoned.

Emperor worship, in the fourth place, has room for personality, and the development of the Emperor into a leader is the constant wish and prayer of every Japanese. Emperor worship, Imperialism, and patriotism are almost synonymous terms to many Japanese, but to the Westerner they have separate and distinct meanings. It is right to insist on a distinction which must be made between a religious and a political interpretation of *Kōshitsu suhai* (worship of the Imperial family). To the west, Emperor worship means bowing to the ruler as God, while Tennoism is the most extreme form of nationalism, and patriotism is devotion to one's ideals whether national or social. Since these distinctions are not so clear in the minds of the Japanese, it is not strange that an argument against extreme nationalism, or against worshipping that which is not God, should be thought by them to be an attack on their patriotism. The term, *Kōshitsu suhai*, means not merely reverence paid to the ruling Emperor, but reverence paid the long line of Imperial ancestors, and to the present Ruler as their living representative. Cæsar was regarded as a god in himself because of his supposed ability, but it could not be so in Japan. Every Emperor in Japan is an agent of God, and the people worship him as such. A strong personality like the former Emperor, Meiji Tenno, wins, in addition, a deep reverence for his personality. The right sentiment felt toward the Emperor of Japan is not the worship of him as God, but the respect paid the rallying personality, and that this respect varies according to his personal ability.

Bowing before the Emperor's picture means to the Japanese no more than the ceremonial saluting of the flag in other countries.

Patriotism is of the heart. The form of its expression differs and is liable to misinterpretation.

Emperor worship tells of a suffering ruler working with his people for the prosperity of the Empire. One Japanese defined Emperor worship as such a devotion to country and ruler that ruler and subjects may work harmoniously as father and children. This working together was mentioned by Satoh in his Tennoism. This was the real cause of the Restoration, for the people were restless before, and wanted a stable central government in the hands of the Emperor, for the Shoguns were thought to be ambitious and self-seeking, and there was constant fear of other aspirants to the Shogunate turning the country into civil war. It was in response to this cry of the people for the Emperor to rule, that His Majesty went forth at the time of the Restoration. Japanese school readers are replete with stories of the self-sacrifice of the Emperors, like the famous story of Nintoku Tenno, who refused to accept taxes or repair his palace until prosperity had returned to his people. This is exactly like the ancient Ram Raj in India.

Educated Japanese are insisting that Emperor worship is not the goal of their national existence and that they have a duty to the past in worshipping ancestors and at the same time a duty to the future in making Japan a world Power. This problem of how, and how much, to teach of Emperor worship is most acute in the newly acquired territories of Korea and Formosa. Emperor worship, as insisted upon by men of the old school, cannot be continued. Three things are against it :—the acquiring of new possessions, the ambition for world citizenship, and the rise of democracy. But even with the coming of the common people to full voting power there will be need of a rallying around the Emperor, not as the representative of the gods of a dead past, but as the embodiment of historical and national ideals, as the representative of the people, as the center of the national life, and as the personal side of an otherwise cold form of government. The leaders of the Restoration saw not only that it was necessary to

restore the power to the Emperor, but that he must be made the rallying point, the centre of gravity.

Jesus said,\* "By their fruits ye shall know them." "How should men not believe in a system that produced such excellent practical results, a system which has united all the scattered elements of national life and feeling into one focus, and thus created a powerful instrument for the attainment of national aims?" Even Chamberlain, a strong opponent of Emperor worship, thus acknowledges its fruit in the good accomplished and the new loyalty aroused.

In addition to the political values there are religious values which might be summed up as follows :

The deep realization of the sacredness of the Imperial family naturally leads to a deep appreciation of the sacredness of the country and its people, and prepares them for consecration to the great world task when the nation is ready for it. The Jews' earlier worship of a man who was head and shoulders above his fellows' was discarded for the worship of "a man after God's own heart," but nevertheless we must remember that the former functioned at the time in uniting the Jews, for "through the physical to the spiritual" has always been the order of development,

Patriotism stands for devotion, but a devotion to selfish things count for naught, and the questions of the higher values and the highest value soon arise and one soon gets to appreciate the fact that mere physical self-sacrifice is not the highest. It is only natural that men want to see that for which they are dying, such as for one's country, or one's Emperor, before they can be enthused to die for a principle or an ideal. Ideals move the highly developed, but the average man wants to see the object of his worship. Patriotism and religion used to be considered one and the same thing, but in the progress of the world church and state are fast being separated in all countries. This was mainly due to the bad result engendered

\* *Japanese customs.*

by conflict between the state and the church. But Japan, where such conflict cannot be thought of, this process of separation will not most probably take place, though there is an effort to make Shintoism a form of patriotism rather than a form of religion.

The Japanese nation is much like a large family with the patriarchal idea of the Emperor. For just as the family must have a head around which to rally its forces, so must the group and the nation. As this thought grows we shall soon see in the internationalism which is coming, the need for a higher rallying point, one Father of all mankind.

It has been noted that the Japanese admit that there have been ordinary and extraordinary personalities in the ruling house, and that each ruler as he comes on the throne is a "candidate for personality." This possibility of development challenges the imagination and finds satisfaction in an ideal toward which to strive. The past is gone and with it its out-grown standards. The present demands new and higher standards. The future will demand a still higher and nobler achievement. The Kings of the earth are human and there will arise the cry for an ideal King, the King of Kings, the Lord of Lords, the personalized ideal of all men.

Emperor worship, when thought of as reverence paid to the father of the people, will demand the services of and give respect to self-sacrificing Emperors, which is near the ideal of life and service for humanity. "He who would be greatest among you, let him be your servant." Service and sacrifice are the ideals which will unite individuals in a nation to one another. In the words of Wilson, "We (the rulers and representatives) represent not the government, but the people." "We are the servants of the people."

[Note. The author wants to make it perfectly clear that he does not favour a Monarchy for India, but he is perfectly convinced that in the early stages of Independent India, a benevolent dictatorship of a self-sacrificing leader like Gandhi and Nehru will be essential. A true dictatorship alone will lead us to our goal. It remains to be seen who that dictator will be. He will not be found in the Legislative Halls at New Delhi.]

## CHAPTER III

### A BENEVOLENT GOVERNMENT

*"Japan is a splendid example of what can be achieved by a nation guided by a benevolent national Government devoted to her people."*

*—Lajpat Rai.*

There can be no stronger denunciation of the British Government's record in India than the rapid and wonderful progress made by the people of Japan in the course of half a century.

While India after 180 years of British rule has lost her place in the world and is bankrupt of her economic and industrial wealth, her man power, and all that was good, Japan, which was nowhere 60 years ago, ranks among the greatest world Powers. What is the main secret behind this progress? "An honest and benevolent government determined to help her people to rise to full glory," is my answer, and I don't think any opponent of Indian freedom can give a different reply to the above question.

Churchill and his tribe (conservative Englishmen) are very fond of charging Indian nationalists with impatience and of pointing out to them, day in and day out, that Rome was not built in a day, and that Indians lack initiative, that representative and democratic institutions are foreign to the people of the East, and that it is unreasonable to demand what the British built up after centuries of effort and struggle. We are also very often told that institutions grow from below and can neither be imposed from above nor grafted from without. Any right thinking person will admit that most of these statements are fallacious and some are even foolish. This is proved by a study of the growth of institutions in Japan.

Japan has reached a stage in her evolution which entitles her to

a place in the list of world Powers. It cannot be said that she has reached the zenith of her possibilities, but her progress has, so far, been sufficiently marked and pronounced to justify our saying that she has falsified the croaking of her Western critics and their dictum that Western wine could not be put into Eastern bottles.

Any one seeing Japan as she is or reading of her from a distance is liable to forget the most important fact that she was almost nothing in the sixties of the 19th century. The modern régime in Japan began from after 1868 A. D. At that time Japan was still living her secluded primitive life ; her people, in spite of the smallness of their numbers, were divided into numerous classes, sects and even castes and sub-castes. The Administration was carried out on primitive lines and the population was oppressed by a large number of feudal lords who exercised more or less independent powers in their fiefs. The Government was a despotic military autocracy. The sovereign had no voice in the affairs of the state, which were in his name administered by the military chief of the nation. The people were steeped in dense ignorance and overridden by superstition. The country had a civilization of its own kind, with its religion and arts imported from China and India, but there was nothing like system or order in the life of the nation. Judged by Western standards it was all chaos and disorder and even barbarism. Intercourse with civilization was confined to the exchange of a few commodities of everyday use. The imports by far exceeded the exports. The only articles of export were some silk goods or curiosities of art. All foreign trade, whatever it was, was in the hands of a few Dutch shippers and a few Spaniards who had the monopoly of it by Royal grants. Japan was not open to the civilized world and the latter knew almost nothing about it. No foreigners were allowed in the country except the few traders referred to above and foreign trade was absolutely forbidden to the sons of the soil. Japan was like a closed cell which kept its doors shut and had even no windows or ventilators for light or air from without. The world knew almost nothing about her,

nor did she know anything about the world. She was a self-contained country in every sense of the word, without any ambition to enter the comity of nations, which she was forced to do at the point of the bayonet. Her aristocrats were happy and contented in their mutual quarrels, jealousies and competition. The people existed only to toil and labour for their lords, living on simple food and simple clothing, reserving the rest for their feudal lords. It requires some imagination to believe that within less than fifty years (from 1868 to 1910) Japan should have won the position which she now occupies in the world. Large numbers of Japanese are now permanently settled in America (North and South), in the Hawaiian Islands, in the Phillippines, in the Malay Archipelago, in China, Manchuria and Mongolia, possessing vast property and carrying on agricultural, industrial and commercial operations on a gigantic scale. There is hardly a country on the face of the globe where the little Japanese is not to be found, holding his head erect, proud of his position by virtue of his strength at home, conscious of the great part he is playing on the world stage and striving for even greater and nobler achievements. At home Japan has a first class army and a great navy, built by the Sovereign with the willing aid and co-operation of her people. But what is still more remarkable is the successful introduction and working of representative democratic institutions ; a parliamentary form of government and an up-to-date system of education. Within 60 years Japan has grown into a teacher of the Orient and supplier of all the necessities and luxuries of life which the latter used to get from the Occident. Japan has not yet reached the height of her possibilities either in the form of her government or in the development of her resources or in general progress, but what she has achieved within the last 60 years is monumental and wonderful. She is an object-lesson to those who deprecate the granting of constitutions by sovereigns without agitation, without pressure from the people. She is a successful example of how a Government can educate a people in democratic methods

by the grant of democratic institutions. Modern Japan was hardly out of her teens when her monarch decided to give her a constitution and granted her parliamentary government. Modern education in Japan was not more than 20 years old when the Japanese, who did not before know what was liberty of thought and liberty of speech in the modern sense of these terms, began to enjoy both. Reading the translations from the Japanese papers which are a regular feature of the daily papers published in English in the country, one sees no difference, so far as the liberty of speech and press and thought are concerned, between the Japanese press on the one hand and the English and the American press on the other.

Japan is a singular example of a democracy being trained by responsibility and trust. It was not a case of first deserve and then desire. It was a case of a father showing his entire confidence in his child and handing him over the reins before he had proved his fitness by the standards set up by Western nations. No education is so effective as that afforded by a position of responsibility. The wonderful development of Japan is due to the wise and tactful management and guidance of the Japanese people by their Government. Every kind of help has been ungrudgingly and unreservedly given to enable the people to develop and cultivate a democratic spirit, to develop their resources, their trade and their industries. If Japan had chosen to proceed by the inductive method, it would have taken her centuries to achieve what she has gained within fifty years, and in the meantime there was every likelihood of her being devoured by sharks always on the look-out for victims. Japan has been saved by the trust placed by her monarch in her people and by the ungrudging help given by her Government in initiating all measures that were necessary for her education and development.

#### *What Government Has Done*

The Government of Japan is in true sense the custodian of the people and spares no pains in improving the economic and cultural



conditions of its people.

Following are some of the important measures which the Government in Japan has adopted to bring Japan in level with other countries of the world.

- (1) Introducing compulsory education and thus making over 99% of the people literate.
- (2) Sending hundreds of young men to America and Europe to master various industries.
- (3) Opening technical schools, colleges, workshops, commercial schools and colleges to train skilled labour to work at cheap rates.
- (4) Subsidizing shipping companies and thus making Japan to rank third among shipping powers of the world.
- (5) Helping the establishment of banks with special privileges to promote industries.
- (6) Granting financial assistance to start various industrial concerns.
- (7) Providing protection to commerce and industry against foreign competition.

#### *Postage and Transport\**

- (8) Providing cheap postage and transport system.

Do you know that the post card in Japan sells for  $\frac{3}{4}$  pice while in India it is 4 times costly, *i.e.*, 3 pice per card. The postage on enveloped letter is  $1\frac{1}{2}$  pice, while in India it is five pice (for the same weight). In Japan the cost of transport is so cheap, that it holds no comparison with India. It is generally known that cost of sending cotton from Berar to Bombay is higher than shipping it from Bombay to Japan (7000 miles). Railways in Japan do not exist to rob people.

\* A detailed chapter on "Cheapest Transport" has to be withheld in this edition, but will appear in the 2nd edition, in the current year.

Fares as well as rates for booking goods are much less than in India, besides petrol is very cheap, being 40 sen (5 annas) per gallon.

### *Cheapest Taxi in the World*

Government does not charge high duties as in India. Taxis and buses are therefore the cheapest in the world. Would you believe it that I often enjoy short taxi rides (3 to 5 miles) for (20 to 30 sen) 2½ to 4 annas and long drives (6 to 10 miles) for 5 to 7 annas. For forty sen (5 annas) one can generally go anywhere in taxi in the third largest city of the world (Tokyo) and 50 sen (6 annas) is the maximum, which the driver takes without setting it previously. In India we have to pay at least 6 times as much fare. In winter we often pay Rs. 3 to 4 for a trip from old to new Delhi (3 miles), while in Japan you can have taxi for same distance for 3 annas. The taxi drivers make many rupees a day, by being continuously busy. I have often engaged taxi on 10 to 13 annas per hour. Compare the rates with tonga rates in Allahabad where they charge 14 annas for the first hour.

Tramway and electric trains are also cheapest in the world. You can go to any part of the city 10 to 15 miles only for 3½ pice (7 sen) in a velvet cushioned car, no smoking nuisance, none to spit. Kobe tram cars are believed to be the best in the world, though Tokyo tram-cars are not so good and are very crowded.

- (9) "Radio in every home" is the motto of the Radio companies (at least in the cities) and imagine how cheap it is. For only 6 annas per month the humblest and the poorest citizen can enjoy radio programmes day and night. (I propose to deal with the subject at length in a separate article).
- (10) Organizing commercial museums, commercial bureaus, information offices etc. to help manufacturers and traders in finding new markets.

- (11) Organizing exhibitions and sample fairs in Japan, America, Europe and other countries to advertise and popularize Japanese goods.

These are only some of the measures, which I have come by while I was in Japan, while there may be many more, which have not come to my notice.

#### *A Question and Its Reply*

Industries in Japan thrived mostly because of the careful and continued patronage by kind government. Do you know that India started the first mill long before Japan and yet today India has to depend on Japan for everything. Why? Because of the step-motherly attitude of our Government and also because of the selfish attitude of our millowners, most of whom have earned notoriety for mismanagement and extravagance. No country can promote industries without a benevolent Government. Take for instance shipping. India which was once a country known for its shipbuilding is now at the tail in that industry, while Japan in half a century has become so strong in shipping that England is feeling nervous. The merchant marine of Japan has helped considerably towards the development of industries. It was the Government of Japan that took the initiative in shipbuilding and gave material, financial and other support to private enterprise in this line. In 1868, A. D. Japan had practically no merchant marine, even for coastal trade. It was in 1870 that the first Japanese steamship company established the first regular service between Tokyo and Osaka, two coast cities, via Yokohama and Kobe, under instructions from Government, the line leaving thrice a month, and now after 64 years Japan has an army of ships spread in every corner of the world.

#### *Government Helps Industries*

There is hardly any modern industry which Japanese Government has not tried to introduce in their country. This is made more prac-

licable by the Government assisting new industries by granting subsidies or by granting loans at cheap rates of interest, while all popular attempts in India to move the Government to take similar measures have proved a dismal failure.

In Japan, on the other hand, as far back as 1875 the money received as deposits in the postal savings banks were entrusted for administration to a department called the Deposits Bureau under the Finance Ministry. Loans are given out from this fund to several enterprises or are invested in Government bonds and debentures of special banks.

The figures of investments out of the postal savings made in 1932 show how effective is the assistance given by Government to private associations or corporations as well as for social welfare activities. In the year 1931-32, principal items of investments made were as follows:

Thirty million Yen : Loans for enterprises by public corporations ;

Thirty-two million for enterprises by various societies ;

Five million for social work, sixty millions for relief of unemployment and 114.8 millions for concession operations of high interest loans of public corporations.

### *Helping Farmers*

The Government in Japan helps farmers in many respects. By continued patronage of sericulture in farms, the Government has provided additional income to farmers. Now when there is slump in sericulture, the Government is generously helping farmers by advancing large funds.

In order to keep up the price level of rice (staple food of Japan), the Government purchases a certain quantity of rice, and stores it for emergency period. The second remedy is thus described in *The Japan Advertiser* :—"The difficulties of farmers naturally have been reflected in the banks of the farmers. Institutions which lend money on rural real estate dare not sell out their mortgage, lest they completely destroy the market. Thus the Government is trying to

readjust farmers' debts and is trying to persuade the banks to liquidate their holdings, giving lower interest loans in both cases. But the total is so great that the Government is unable to do more than make a start at the solution of the problem."

While in India the Government was vindictive in attaching cattle, foodstuffs and agricultural implements of farmers during the civil disobedience movement and cattle were often attached in lieu of fines imposed on sons of farms, the Government of Japan is shortly passing a law that the above articles should never be attached by the Government or money lenders.

### *Helping Colonization*

There are subsidized organizations, whose business is to give facilities to Japanese who go to other countries and settle there. Several lakhs of Japanese have thus been assisted to settle in America, Brazil, the Philippines, Manchuria, etc. The fact is there is hardly any branch of industrial or commercial activity in Japan in which some kind of initiative has not been taken by the Government, or which was not subsidized by the Government at some stage of its evolution. That explains the wonderful progress made by Japanese industries in such a short time.

Let our rulers read and act.

## CHAPTER IV

### PILLARS OF CHARACTER

How Japan has grown into a great World Power able to challenge the mightiest Powers? Its secret lies in her ten pillars of character.

- |                          |                              |
|--------------------------|------------------------------|
| 1. Ever Smiling People   | 6. Politest Nation           |
| 2. Love of Nature        | 7. Wonderful Organization    |
| 3. Simple Home Life      | 8. Where Honesty Rules       |
| 4. Foundation of Culture | 9. Discipline, Their Bedrock |
| 5. Family Life           | 10. Standard of Morality     |

#### 1. *Ever Smiling People*

The keynote of the real Japan, the picturesqueness of the country and the universal pleasantness of the people (if we will but close our eyes to the ugliness, more often than not that characterizes her in the unnatural guise and garb of Westernism) is that tangible something called charm that vanishes under the microscopic eye.

The desire to please is constant—almost too constant for the more matter-of-fact foreigner who, I find, sooner or later wearies of that perpetual smile and good nature. Some foreigners think that this trait of Japanese character is absolutely unnatural, but I think they are mistaken in their statement.

Japan is sometimes called "Toyo-ashihara Mizuho-no-kuni," the term means abundance, and abundance naturally gives rise to a happy people. This combination of words, therefore, denotes "The Isle of Happy People." In keeping with this description, honesty and ingenuousness are characteristic of the inhabitants of this land—they

detest, above all things, deceit and intrigue.

*Smiling Pays*—Whether one goes to a department store, rides a bus, gets into an elevator or eats in a restaurant, one is always, always met with utmost courtesy, made to feel at ease and served with utmost attention. Going in one is greeted with a smile and a happy word of welcome and when leaving, again comes an unfailing word of thanks and a smile. All these undoubtedly have helped to make business prosper and spending money almost a pleasure.

There are many good reasons for the prevailing Japanese smile ; some natural, others artificial, although the latter are so deeply ingrained in the national character and are of such long standing that they have become second-nature.

That smile is not a mask—as the more undiscerning and suspicious foreigner declares—but a mirror, no doubt born of the Shinto first-principle that when one communes with the Ultimate, gazing into the sacred Gohci, one is really looking into the face of his own soul. That is the worshipper's share in and of Infinity. The flesh may suffer, but the Buddhistic soul is always serene ; the Shinto soul always smiling.

I doubt if any race has ever endured for so long such severe and such categorized discipline as the Japanese. Even this was given the gracious name of etiquette. It was Spartan in character, although it did not make stoics out of them. Penalties for trivial infractions were torture and death. The Japanese became the most cultured—and consequently the most artificial—nation on the face of the earth.

We cannot understand people who are always so darned "nice." We suspect their motives. For when we get angry we rear and tear ; if we do not like a person we usually show it ; if we are bereaved, we weep and gnash our teeth. But under all these vexations, the Japanese simply smile and smile, until sometimes we have a great mind to curse them.

But it is by no means a deliberate matter of hypocrisy, nor profes-

sional pleasantness, nor stark stoicism. For one thing, they are a laughing folk ; for another, they have surprising stamina ; and, finally, smiling under adversity is a part of their religion, a survival of their feudal code of chivalry, embodied in Bushido. Aside from all other considerations, they are a good-natured race with hair-trigger volatility of emotion that is ever ready to burst forth into smiles, or laughter, giggles or chuckles.

## 2. *Love of Nature*

Japanese are true lovers of Nature. Closely associated with their traditional shrine worship is the Japanese love of nature, of mountains, hills, valleys, sea, rivers, lakes, trees, flowers, and stones. In no other country, perhaps, is love of nature greater than in Japan. It is part and parcel of the culture of Nippon. In keeping with the traditions and the natural inclinations of the people, the Japanese Government has developed an admirable and extensive national parks system worthy of emulation by our Government. In every city, in every prefecture, everywhere in the Empire, there are beautiful parks which offer places of expansion and amusement to the people. In these parks the people truly enjoy themselves, admiring the beauty of the country-sides, the fragrance of flowers and the beneficent effects of fresh air.

In the building of their great public parks as well as of their private gardens, the Japanese manifest such love of fine art and natural beauty which at once distinguishes them from all other people. They make the most exquisite gardens, eloquent expressions of their ideal of quiet unostentatious pleasure, reproducing in miniature landscapes, rocks, trees, lakes and islands in all their natural charm and beauty. You see in such tiny gardens dwarfed trees and plants, as tiny as one can imagine, actually bearing flowers, which none but the most expert horticulturists can grow. This cult of Nature, this love and devotion to the beautiful and artistic and historic spots and objects of Nature, add still more to the Japanese love of their country.



### 3. *Simple Home Life*

Simplicity is a great blessing to the people of Japan. Japan offers an unusually pleasing picture of home life. Despite the fact that it is filled with a gentle ceremonialism, these ceremonials have become pretty and always polite conventions moulded into the daily materials of life itself. Immediately on rising come the formal ablutions of washing the face and rinsing the mouth, by the head of the house, then he turns to the sun, claps his hands and with bowed head utters the simple greeting to the Source of Life :

"Hail this day to thee, O August One !" Follow silent prayers before the ancestral tablets on the god-shelf. At sunset, the workers return home and you hear much splashing about in baths—often a more or less public ceremony of a summer eve with tubs drawn out to door-ways where bathers sit and chat, stew and doze.

At night, the houses are hermetically sealed, although inside the house one may literally stride through the paper walls dividing it into rooms. Like most other things in Japan, on first sight the houses seem so impermanent, so fragile and so trivial. But further acquaintance discloses that this is an error. Beneath their delicacy is an intangible backbone of something akin to flexible steel that resists rude or impious treatment, having withstood the very wrath of God through his handmaid, Nature, that has ever failed to break their invisible Shinto spirit of steel. Flimsy wooden structures thatched with straw, they appear. Within is little or no furniture, not a single chair or any of the modern appliances of comfort ; above all, no heat save from a lacquered brazier around which, their bodies all under a single "futon" (quilt) that catches its modest heat, they sit on severely cold nights. A couple of pictures or mottoes, a few moveable ornaments, practically no furniture or books ; eating and sleeping is done on the floor. Nor are the (Japanese style) homes of the well-to-do much different ; no, not even the interior of the palace of a Shogun. In every case there is rigid economy that is almost

always lost sight of in the charm and grace of their manners, their ceremonials, their hospitality. It is the secret strength of their art, their culture, their race. A modest family could move almost in a band-box—a kakemono, a vase, futon, a few kettles, bowls and kitchen utensils. An utter and intended lack of display, but not through ignorance, lack of culture or poverty.

The Japanese are one of the simplest of peoples, and by that I mean simple in practically all modes of life, pleasures and emotional expression rather than in intelligence. This very simplicity is an established and logical outgrowth of Shinto-Buddhism. Which leads me into an emphatic denial of an oft-heard accusation, that the Japanese are indifferent to religion. They show an eagerness only for mechanico-material advantages, for similarly religious reasons; because they have been commanded by Hirohito, their Royal Ruler, Highest Priest and Spiritual Father, Son and Descendant of Heaven, to modernize!

It is not a bovine indifference to life and its burdens; there is a living Plan of Life, carried out daily in a lively manner. The patient quiet folk we see toiling in the fields or occupied with the humblest crafts and callings, are potential heroes ready to step into any sacrifice or peril included in the national plan without patriotic fireworks, personal fuss or seeming regret. What we see externally, then, is an irritating indifference. All of these things are part and parcel of the individual and national character of the Japanese.

*Simplicity their Virtue\**—Of public buildings and the furniture used, the Japanese Government is also very modest and most sparing. While chambers of commerce, bank, insurance and department store buildings are as expensive and attractive as money can make them, the government buildings are very simple affairs. The very Gaimusho or Foreign Office, by which Japan might easily be judged by foreign diplomats, is very unassuming in both struc-

\* *Japan at a Glance*

ture and appearance. It is constructed of wood. The buildings for the various ministries and other offices of the national government are equally plain wooden affairs. It is only now that the Government is undertaking to put up more substantial edifices for itself, notably the Diet Building, which, when completed, will be one of which the Empire will be proud. Until that is ready sometime in 1937, the Diet will be contented with its present wooden home. Japan can well afford costly things, but it does not seem desirous of indulging in luxury.

The Army and Navy also manifest the spirit of simplicity and thrift that characterize everything else in the public services and their inexpensive uniforms and facilities do not seem to affect their efficiency or ability to perform their duties or missions. The Japanese soldier today requires less for his support and upkeep than even our soldier. But in lieu of fine uniforms and shining brass buttons, soldier and sailor have demonstrated a morale and a spirit that are the admiration of the entire world. Funds are lavished on the substantial things and not on those that merely make for fine appearance and form.

Still another thing that characterizes the public services in Japan is the true spirit of service with which those that serve really serve the public. There is little or nothing of the indifference or arrogance with which even the most humble person is attended to. The spirit of helpfulness is there whether in a government office or in a restaurant or store. One can always rest assured of courteous and thorough attention. There is perhaps no government today that does more for its people than that of Japan. This attention is reflected in the achievements of those that get the attention. One needs only to look at business progress, in the expansion of industry, and in the world-wide sales of Japanese goods to realize the effective service that the Government renders and the tremendous good that is accomplished with that service.

#### 4. *Foundation of Culture*

Japan is the one nation today that is credited with the longest uninterrupted history known, ruled since time immemorial by only one line of emperors. Among the fundamental traits of its people is unswerving loyalty to their ancestors and rulers to the extent of deifying them, and to their traditions accumulated through the experience of the ages. Other significant traits are simplicity, courtesy, love of nature, a high sense of honour and patriotism, studiousness and industry, self-discipline and intense nationalism. A sense of oneness with Emperor and Country and faith in the eternal nature of the Imperial rule are still other fundamental characteristics. These outstanding traits spring from age-old traditions as well as from the Japanese Constitution itself. Tradition has it that the Sun-Goddess, divine ancestress of the rulers of Japan, had decreed that Japan "is the region of which my descendants shall be sage-kings," while the Constitution, in its Article I, says, "The Empire of Japan shall be reigned over and governed by a line of Emperors unbroken for ages eternal."

Loyalty to the past and its traditions has not prevented the Japanese from absorbing much of the civilization and culture of the West. On the contrary, it has enabled them to weigh it in the balance of the experience of their ancestors, a sort of consultation with their spirits. As a matter of fact they do not only "sort of" do it, but the Emperor and the highest officials as well as the lowliest labourers go to the tombs of their ancestors, which are generally converted into shrines, and perform acts of reporting their thoughts and their plans to the spirits of their dead and pray for inspiration and guidance in the solution of the gravest problems that beset them. Thus they go through the careful and serious procedure of determining as far as possible what the consequences would be of whatever actions they intend to take or of whatever new thoughts and tendencies they wish to follow or adopt.

The individual Japanese conviction of the family nature of his people, with the Emperor in the rôle of loving father of all—and every son a part heir to the family property, the land,—and his belief in the kinship of the one and only line of rulers of the Empire with the gods is the fountain of his overflowing love of country. It always leads him to submerge himself, whenever necessary, for the attainment of a greater common good. Many will never understand how the most intelligent of Japanese can keep on believing that the Emperor is sacred, a divinity, a descendant of the gods. Japanese never attempt to explain this. They don't reason it out. They merely say that their attitude partakes of the very nature of their lives, that the belief is inborn with every son of Nippon and, nurtured as it has been through thousands of years, it will never cease to be part of the faith of their race. Just as one cannot choose the nationality under which he wishes to be born, but must accept what the Divine Will assigns, so do they accept without attempting to find out the reason, the divine origin of their ruler, they say with characteristic finality.

*Ancestral Worship a Religion*—Thus Emperors and ancestors are revered in Japan and this form of worship seems to accomplish wonders among the people. Instead of the great churches of the West, Japan has its shrines everywhere, both great and small, some imposing, others simple and even crude. But whatever the appearance of the shrines the people value them out of respect for those whose lives they commemorate. They go to these shrines in all humility. There they bow reverently and pray in silence. It is true, tourists somewhat desecrate such places by their curiosity and utter lack of reverence, but this has not abated the constant surging of humanity to and from such hallowed places.

Unlike Muslim cemeteries, where we feel a sense of awe and fear, the shrines seem to invite communion of the spirit of the dead with those of the living. They are visited and decorated, not once a year as

Muslims do with those of their relatives, but often, and consequently they become constant reminders to the people of the thoughts, ideals or achievements of the persons to whose memory such shrines have been built. There is, for instance, a little shrine in Tokyo, simple and unpretentious, but very much venerated by the common people. It stands as a monument to faithfulness and loyalty. I think it is called the shrine of the Forty-Seven Ronins. It marks the graveyard of forty-seven samurai, beside that of their lord who had been unjustifiably humiliated and later condemned to death. To avenge the wrong and injustice done their master, these forty-seven men assaulted and killed the powerful lord who was the cause of the misfortune upon their master, and then committed harakiri together.

*Spiritual Entity*—Japanese culture is similar to that of us Indians in several respects. Worship of Gods and ghosts and spirits of the dead is inherited by the Japanese from India.

Japan is a land not only of Gods, but of ghosts. The Japanese lives with his dead as though they were living and tries to make them proud of him. That is the larger part of his religion. In each home there is a god shelf, or tiny shrine, dedicated to certain gods of special significance to himself and his ancestors. There is also the ghost shelf as well, called the *butsudan*, where are housed tablets upon which are inscribed the names of his ancestors. The spirits must be greeted and welcomed, given a bit of food and drink, and a light lit to guide their foot-steps. Thus all Japanese commune with their dead, share with them their joys and happiness and do little unsuspected things for them. It is nothing but the Indian custom of Shradh and forefather worship.

The central Spirit House of early days became the Shinto Temple, where the first patriarch and the emperor were worshipped as deities and "fathers" and the parishioners became the children. Out of all this grew a family hierarchy, with a startling resemblance, at times, to that of the Jews of the Old Testament. Order of family and community precedence was followed by an etiquette of Mosaic

severity. It molded the race within and without and gave the people that character and those characteristics that make them. Its greatness will endure as long as its "peculiarities" persist. When all those ingrained Shintoistic qualities begin to disappear and Old Japan has faded out of the fibre, then Japan will have had her day and begin to slip back.

Japan has always translated this intense spiritual entity into terms of everyday life through an endless procession of active symbols always to be found half-concealed somewhere beneath the surface of most modern engines, structures and institutions.

### 5. *Family Life*

Another special feature of the Japanese people is their enviable family life that keeps them together by teaching lessons of co-operation and sacrifice for the mutual good.

In the majority of the hard-working peasant class of Japan is still to be found the bulwark of Old Japan and all that it stands for. Wives and daughters toil with the men exceptionally hard from morn to night, uncomplainingly and even cheerfully. Hired laborers work for small pay, but they are so frugal that they manage to save something! For years, girl coolies have coaled the great steamers at Nagasaki, while in the mountain districts one meets women carriers bearing staggering burdens. Although the life of the peasants thus may be devoted to the tireless machine of labor, it is in no sense primitive. It is all part of a cultured civilization, at the foundation of which is Shinto.

The family is regarded as an organic whole with no negligible parts, the welfare of the whole being the sole consideration, even to the sacrifice of any part. I have dealt with this question in a subsequent chapter.

### 6. *Politest Nation*

Japanese are the politest nation I have seen during my travels round the world. Americans Italians, Austrians, Persians, and Chinese, too,

I found polite and I admire their politeness, but none can surpass the Japanese in politeness. I have not been permitted by the British Foreign Office to visit Russia, hence I cannot say how Russians treat workers and servants, but in Japan I have seen with my eyes that servants and humblest workers down to the *sōjiya* (sweeper) are treated like comrades. Servants and even dogs are always addressed as "Mr.——". Servants often dine with the family at the same table and I am glad to have learnt this admirable custom in Japan. How disgraceful is our treatment towards servants whom we generally give to eat what is left over and used clothes to wear. How can you expect them to be efficient and neat, when you treat them so shably? Let us learn a lesson from Japan. Japanese politeness is not born of westernization, but it is traditional, and oriental in origin.

An American writer explains it as follows :—

"During that Golden Age of Japan, the Tokugawa regime, etiquette grew up to be almost a fetish and official and social politeness came to usurp a place very close to art and religion. Common customs came to be venerated with ceremony and extraordinary conventions sprang up practically governing all intercourse and graduated according to one's station in life. Impoliteness was visited by the edge of the sword! However, due to the extraordinarily obedient nature of the Japanese towards that which he veverates, conventions that began with obvious artificiality were kneaded into the national character. The familiar chivalry of knighthood among European nobles was carried down to the lowest peasant in Japan and his behavior over the rice bowl. For centuries subjected to harsh discipline, to constant disaster, to the horrors of war; for centuries smiling over poverty, pain and death; for centuries saying yes instead of no, except perhaps to deny derogatory statements. Such exquisite culture in fact that it almost behooves us to doubt if we ever truly approximated the full meaning of the terms, gentleman and gentlefolk. The Japanese are in practice the gentlest of them all, the simplest, the politest. They have accomplished something that is as rare as an oriental pearl—and as precious and as beautiful—they made a virtue out of politeness, a useful art out of ceremony, a by-word out of cheerfulness under adversity."

#### 7. *Wonderful Organization.*

One thing that strikes every visitor to Japan is its wonderful organization. Japanese know what duty is. Nothing is left to chance,



the country is organized on a system with certain rules and regulations which are enforced. Everyman knows his duty, and what is more, everyone carries it out, with the result that there is order and safety for the inhabitant and traveller.

From the highest official down to the humblest worker you will notice that they always keep their appointment and carry out their duty at the appointed hour.

In India, tailors, cobblers, washermen and several other type of workmen are reputed for making promises which are seldom fulfilled, but in Japan you will never find such cases. This is a very strong point of Japanese character, and they are able to preserve it, because everything is organized like parts of a machine and the machine works at clock speed.

#### 8. *Where Honesty Rules*

I have no experience of Japanese businessmen and I cannot speak about their dealings with foreigners, but I can certainly speak about the people of Japan in general, since I have lived among them. Japanese, like the ancient Indians, are most honest and truthful people. The standard of honesty in dealings between Japanese is exceptionally high. The poor and the middle-class people are decidedly more honest than the rich people, who have the same code of manners as their fellow brothers have in other countries.

Servants in Japan are very honest, and they regard the employer's property as a sacred trust. For days we have been out of our home in Tokyo, which had no lock and key (and all our boxes were also without locks), but we have never lost a pennyworth of article.

Thefts, murders and robberies very rarely take place. You may have read that in ancient times Indians never used to lock their houses, as people were very honest. You can even today see the same in rural Japan. Here again Japan has preserved Indian tradition, which now only exists in some hilly tracts of North India, where people are

"Fairies in Flowers"



"Princesses" selected from 8 wards of Kobe being taken in procession on the occasion of port festival.  
We carry the metal Goddesses, but they carry the living Goddesses in procession.



still very honest, truthful and free from vices like theft and other crimes. I have seen such places myself in the Himalayas.

*No Police Needed*—When in the year 1927, I travelled about a 1000 miles on foot in the Himalayas, I came across such villages where thefts were unknown.

In the city of Leh (in the extreme north of India), which is the capital of Laddakh (the market for Central Asian trade), I was surprised to find no policemen in the streets and I asked the Indian Governor (deputed by Kashmir State) as to why they had no police in such a big and important trading centre, where people from all countries had rich business. He replied, "We don't need police, since there is no crime. Crime will simultaneously take birth with the advent of police." What a sad but of course true commentary on the Indian police that upholds the Union Jack in the vast continent of India, but the police is not to blame at all. The responsibility lies with the administration that recruits the most uneducated, uncivilized people as constables so that they can be used for beating and shooting innocent Indian men, women and children, who demand the right to manage their affairs—call it independence or what you please.

*Police in Japan*—The police in Japan are entirely different from the Indian police. Policemen in England I found as my best friends and so did I find them in Japan. They are perfectly educated, polished, civil and friendly. Their uniforms are not awe-inspiring as Odwyer wanted them to be in India.

I do not mean that all policemen in Japan are above reproach. Recently there have been about half a dozen cases in which policemen were found as accomplices to crime. I am told that the polite policemen of Japan can also adopt third degree methods if they suspect a person of taking part in activities considered subversive to the State, such as communist propaganda. Fortunately I have had no experience of such treatment. But I must add that on the whole the high morality of the police is very helpful in checking crime, punishing

offenders and reforming criminals. Police officials are by nature very humane and they take part in various public activities such as helping the poor and needy, for which purpose people make donations through the police.

#### 9. *Discipline, Their Bedrock*

Discipline is the bedrock of Japan's national life. Japan I dare say, beats all other countries, even Germany, in discipline. Discipline reigns supreme in all walks of life. In the army and navy discipline prevails in all the countries as a rule, but in Japan you find discipline in the educational institutions (from universities down to primary schools), factories, streets, cinema houses, playgrounds, railway trains, buses, street cars, and parks.

In school the children are all in uniforms of dark blue, in military style for the boys and in plain European style for the girls.

What an imposing sight it is to see thousands of students in uniforms marching in military style with impressive uniforms on their persons! Not one in millions has a touch of fashion in him. All students have perfectly close-cut heads, closed collar coats and military caps.

Wherever you go you will find that you are in a perfectly disciplined country. You never see those ugly sights that are a daily feature in India, at the railways stations and cinema houses, no shower of abuses, no attempt to push others at the booking offices, no attempt at rowdiness is witnessed in any corner of the country. If by mistake one rubs his shoulder with another, both bow to each other and apologize thrice. In the street cars there is such a terrible rush in Tokyo that often one cannot find room to stand, men, women and children all rub their shoulders in the same compartment, but never has a woman complained of ill treatment.

Have our leaders ever cared to inculcate discipline among the youth ? Does the police ever care to teach discipline to pedestrians and visitors to cinema houses and places of public resorts ? Can we not put an end to the ugly scenes daily witnessed at the railway stations and inside railway trains, theatre halls, and at public meetings ? How many innocent lives have been lost due to our lack of discipline ? I was a witness to a tragic sight at the Kumbha fair at Hardwar, when 34 pilgrims were crushed because of the mad rush to have a dip in the Ganges. How many times has Gandhiji been saved with difficulty from the results of indiscipline ? Can we ever be free without being a disciplined nation ? Let us learn our lessons in discipline from Japan, which is one of the most disciplined countries today.

In tradition, in the home, in the schools, in the shrines, there is carefully developed in every Japanese a rigid mental and social discipline. He becomes possessed of the power of self-reflection and of self-restraint, of the virtue of self-respect and self-confidence, so that in whatever he does he believes in the ultimate achievement of success and in his righteousness. He is thus fortified in his spirit. If there is one admirable quality of the Japanese people that stands out above others today, it is this sense of discipline. There is hardly any people on earth today with as much self-discipline as that displayed by the Yamato race. And this quality is standing them in good stead in the grave crisis they are meeting in their career as a World Power.

The nation moves as one body and one does not hear any dissenting voice once a certain line of action is decided upon. The Japanese are not without their politics and self-seeking politicians, but their sense of loyalty and patriotism always seems to readily make them subordinate their petty personal, local or party interests to the cause of the whole nation.

*Sense of Responsibility*—When a public official's subordinate commits anything reprehensible, that official will never be at peace with his conscience until his resignation has been turned in. Resignations of this nature are common in Japan. No public or party pressure is ever needed to bring them about. Self-discipline and a sense of honour dictate the course that most of those with guilty conscience generally take. In sports, in business, in love, in war, the same situation obtains.

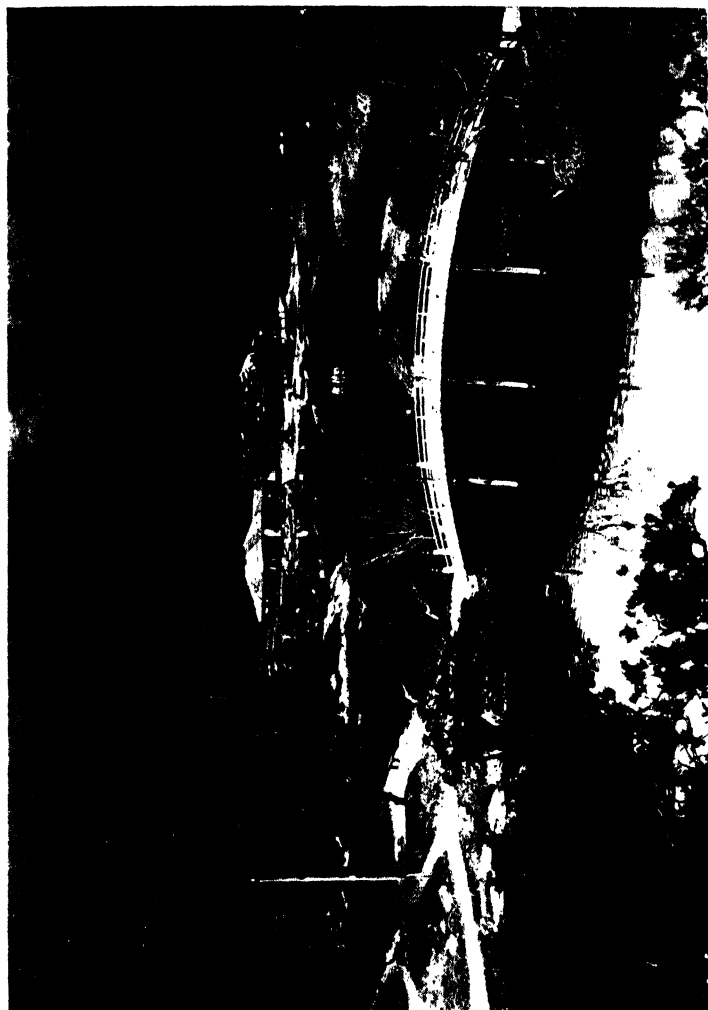
How many of our so-called leaders have a touch of sense of responsibility and love for national discipline. Over petty differences they rush to form new parties to undermine national prestige and still they are leaders of the nationalist party. What a sad spectacle indeed !

In our early career in independent India our people will undoubtedly feel the need of discipline and of those certain restraints to the selfish causes that parties, groups and individuals often seek to advance in the game of politics. Of course, we shall have to recast our educational system to fit our peculiar needs and requirements and in order that it may be an effective means of building up a sense of oneness and enlightened patriotism among our youth and people.

But somehow, there will probably be a need for some stronger force or institution to which should be entrusted the mission of instilling practical discipline in the youth of the land. The army of Japan, in my own opinion, serves the country more forcefully today in instilling a sense of discipline and patriotism among the Japanese youth and the public than in the other missions it has or is undertaking. It exerts a moral influence upon the people which no other single institution in Japanese life exerts today.

#### 10. *Standard of Morality*

When I write about the standard of morality, I don't mean the sexual morality alone, as is understood in our country. I am not concerned here with the terrible drinking habit that prevails in Japan,



Land of Gardens





nor with the disgraceful prostitution system (which I have dealt with in another chapter). In the present chapter I am concerned with the bright side of Japanese morality, and I want to tell my readers that the Japanese standard of morality is enviably high. The Japanese language is wonderfully free from any abusive word or phrase, which fact exists in no other language. The only abuse existing in Japanese vocabulary is "fool" (Baka in Japanese and Boka in Bengali).

Unlike our country you never hear people using filthy abuses in streets or homes. The parents in most Indian families (uneducated and educated both) I am ashamed to say, use very impolite and sometimes ugly names and abuses to scold children, but in Japan such words do not exist and parents when they are angry tell their children, "Are you not a Japanese that you do such and such acts," and this is enough to put children to shame, since it injures their self-respect. Now compare it with conditions in India. While the Japanese (even children) take pride in Japan and everything Japanese, some of our people (products of modern education) often use the words, "Indian time", "Indian standard" "Indian picture", "Indian gup" and "Indian made" to ridicule the country that gave them birth. What a disgraceful and treacherous mentality among our westernized youth and some of the ranks of Indian bureaucracy, who think they are direct descendants of the Anglo-Saxon race !

I hope and pray that we think of building our character.

Character building means nation building.

## CHAPTER V

### COMPULSORY EDUCATION

*"Japan is made up of schools. Japan is a school, an Athens. Temperamentally alert and quick like the ancient Hellenese, of passive turn of mind, ready to receive, and immensely curious to learn everything new and strange, the people turn to learning as do ducks to water."—Nitobé.*

I am not an educationist and possess no claim to comment on such an important subject as Education. Hence, I simply present the readers some salient facts about education in Japan and let them decide what a great blessing true education is and why Japan in 70 years has become the envy of the mighty British Empire and the great U. S. A., while India after 180 years of British guardianship holds no position in the world. The reason is not far to seek. The secret lies in the compulsory education introduced in Japan (more than one hundred years after the conquest of Bengal by Clive), and see with what brilliant results, 99 per cent. literacy, while the percentage in India is 9 per cent.

#### *Light in Every Hamlet*

In March, 1931, Japan had 45,898 educational institutions. They comprised schools of all kinds, from elementary schools to universities, and had a total enrolment of 12,847,730. These schools were distributed throughout the country on an average of three to every ten square miles and the enrolment averaged twenty to every hundred of the population.

Such being the case, there is no village or hamlet in Japan where

we do not find people reading, and there are very few even among the poorest class, who cannot express their thoughts in writing. This fact is clearly proved by the proficiency tests given at the annual examinations for conscription. In these examinations it is found that few of the youths of conscription age lack the knowledge of the three R's.

A casual observer may be surprised that Japan should have made such rapid progress in education, while it is only a little over half a century since she came in contact with Europe and America. We must remember, however, that Japan is an old country and when Western civilization was introduced she was fully in a position to receive and digest it.

Now, in the days before the Emperor Meiji, the educational ideas in Japan underwent frequent changes due to Buddhist and Confucian influences, but the people were able to assimilate these foreign teachings, and by the help of the national constitution and sentiments peculiar to the Japanese, they developed a culture of their own. At the beginning of Meiji, the Japanese were so eager to introduce Western civilization that they adopted everything Western and the educators allowed themselves to be guided by all sorts of doctrines and principles. Upon this an Imperial Rescript on Education was issued in October 1890, which definitely established the educational policy of the country. All the schools in the country followed the principles set forth in the Rescript, with the consequence that education well suited to national requirements in form as well as in substance has formulated itself.

Japan is now in possession of an education which is in no sense inferior to that of Western countries either in system or in quality, and which is entitled to credit for having successfully blended Eastern and Western civilizations, with the beauty of her national constitution as foundation.

The following is a translation of the Imperial Rescript above referred to :—

"Know ye, Our Subjects :

Our Imperial Ancestors have founded our Empire on a basis broad and everlasting and have deeply and firmly implanted virtue ; Our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire, and herein also lies the source of our education. Ye, Our subjects, be filial to your parents, affectionate to your brothers and sisters ; as husbands and wives be harmonious, as friends true ; bear yourselves in modesty and moderation ; extend your benevolence to all ; pursue learning and cultivate arts, and thereby develop intellectual faculties and perfect moral powers ; furthermore advance public good and promote common interests ; always respect the Constitution and observe the laws ; should emergency arise, offer yourselves courageously to the State ; and thus guard and maintain the prosperity of Our Imperial Throne coeval with heaven and earth. So shall ye not only be Our good and faithful subjects, but render illustrious the best traditions of your forefathers.

The Way here set forth is indeed the teaching bequeathed by Our Imperial Ancestors, to be observed alike by Their Descendants and the subjects, infallible for all ages and true in all places. It is Our wish to lay it to heart in all reverence, in common with you, Our subjects, that we may all thus attain to the same virtue."

The 30th day of 10th month of the 23rd year of Meiji.  
(Imperial Sign Manual. Imperial Seal.)

The modern educational system was established in 1872, modelled largely upon the methods of education in vogue in France and the United States of America, good points of the Confucian system being retained, however. It was put into operation only four years after the inauguration of the new regime,—the very year in which conscription was adopted and only a year after the abolition of feudalism.

### *State Control*

At present education in Japan is controlled by the State through the Department of Education, although it is partly entrusted to local public bodies, the object being, as in other administrative affairs, to meet peculiar local needs. Private individuals also are allowed to found schools and other educational organizations in conformity to

certain conditions. There are more than 45,000 schools of various kinds and grades, which are attended every year by over 12,000,000 pupils.

### *Primary Education*

Japan has 25,600 elementary schools of ordinary and higher grades, with 9,860,000 pupils. The course for the ordinary grade is six years and that of the higher grade two years (or three years under certain circumstances). According to the law promulgated in 1872, every child, male and female, irrespective of its social status, was obliged to attend school for four years, from the age of six to ten. The period was later lengthened to six years, and there is every prospect of two more years being added at no distant future. In the elementary schools all the instruction is imparted in Japanese and no foreign language is taught, except in the case of a few schools in the large cities. The proportion of children in attendance to the total number of those of school age (six to twelve years) is 99.48 per cent., a remarkably high percentage, which will bear comparison with that of any country. The remarkable spread of elementary education has brought about a mental and moral advance, as shown by the results of the examinations of conscripts, the proportion of illiterates to the total number who underwent the examination falling from 0.821 per cent. in 1926 to 0.482 per cent. in 1930.

It is the duty of every city, town or village to build and maintain one or more schools, but as the expenses of education are a heavy drain on the earnings of the rural communities, the Government makes a substantial grant-in-aid. In large cities education absorbs nearly one-eighth of the whole expenditure, but in the villages and small towns the proportion of the revenue that goes for education reaches to one half. The Government requires a certain standard in the quality of the instruction and the qualifications of the staff, in the sanitary arrangements, and in the choice of text-books, and though the teachers are far from being well-paid, their salaries averaging only

¥850 a year, the pensions paid them are on a more generous scale than for ordinary civilian officials. On the whole Japan's system of elementary education is a feature of which she has reason to be proud.

### *Results of Compulsory Education*

In order to show what Japan has achieved from Compulsory Education, I quote the following from "Japan" by Doctor Nitobé, a learned scholar and a writer of note :—

"Whatever may be the shortcomings to be pointed out in the over-organization of our school-system and the autocratic pressure put upon it by the bureaucracy, there is little doubt that it has astonishing results to its credit. The wide divergences in provincial dialects which were sometimes encouraged by *daimyo* in their respective territories, in order to fortify local patriotism, are now totally dispelled. There was a time—and that not long ago either—when a man from the north-west could hardly hold conversation with his compatriots from the south-east. They both used the same vocabulary and the same syntax, but their accent and intonation were at great variance.

The best showing of which compulsory education can boast is seen in the wide diffusion of periodicals and the vast circulation of newspapers, two of which print 1,500,000 copies daily. A still more apparent evidence of the universal literacy of the Japanese is shown in the fact that nearly all the daily newspapers devote the first page entirely to book and magazine advertisements.

By far the most important effect of compulsory education is the mental and social uplift of the masses. As a recent English writer has repeatedly stressed, there is no cleavage in Japanese schools along class lines, no snobbishness on account of wealth or birth. The school is the most powerful agency for democracy, and it performs this function by a general development of intellect and by treating all pupils on a common footing. One seldom hears of complaints made by rich parents that their "precious ones" are treated on the same level with the poor, or by poor parents that their "dear ones" are despised at school. Most of the titled nobility send their children to the so-called Peers' School, established specially for their benefit; but this institution admits the sons and daughters of the bourgeoisie also.

Another notable advantage which the uniform national educational system has conferred on the nation is the blow it dealt to local spirit."

### *Secondary Education*

Out of the 1,800,000 boys and girls who leave the elementary schools annually, about 10 per cent. of the boys and about 6 per cent. of the

girls go on to secondary schools. There are 1,512 secondary schools for boys, of which the Middle Schools number 555 and various vocational schools 957. The object of the Middle Schools is to give a five-year course in such subjects as ethics, Japanese language and literature and Chinese classics, a foreign language (English, German, or French), history, geography, mathematics, natural history, physics and chemistry, law and economics, technical studies, drawing, singing, and gymnastics. The vocational schools include 119 technical, 339 agricultural, 296 commercial, 12 nautical, and 191 others, the length of the course varying. Furthermore there are over 15,000 vocational supplementary schools, the object of which is to give to boys and girls who have completed the ordinary elementary school course, a useful vocational training for two or three years. The girls' High Schools, corresponding to the boys' Middle Schools, have a four or five-year course. There are 970 girls' High Schools and the pupils exceed in number those in the boys' Middle Schools. This does not prove, however, that the secondary education of girls receives more attention than that of boys, as there are many other educational openings for boys. A feature of the girls' High Schools is the course in etiquette, including the tea ceremony and the arrangement of flowers. For this purpose every girls' High School has a special building in Japanese style, with a room which may be called "a laboratory of manners." As the matrimonial age is gradually advancing—the majority of the girls now marry at 22 or 23—the intervening years between graduation and matrimony are usually occupied by employment in domestic work or by continuation of lessons in dress-making, music, tea ceremony, arrangement of flowers, domestic science, etc. A recent tendency in large cities is for girls to enter offices.

### *Higher and Special Education*

Youths who aspire to a university education must first enter the Higher Schools (Koto-gakko), in which a higher course is provided, and in some higher and lower courses, the former extending over



three years and the latter over seven. There are 32 Higher Schools, of which 24 provide only a higher course. The entrance requirements for the higher course are practically the same as those for the fifth year of the Middle Schools ; and those for the lower course are the same as those for the Middle School. Candidates for the higher course are those who have completed the lower course of a Higher School, those who have completed the fourth year of a Middle School, or those whose scholastic attainments are equal to or higher than this standard. Similar facilities are attached to private universities, which provide a two or three-year course preparatory to the university course.

#### *46 Universities*

There are six Imperial Universities,—Tokyo, Kyoto, Osaka, Sendai, Fukuoka (Kyushu), and Sapporo (Hokkaido), each with several faculties. The universities at Seoul (Korea) and Taihoku (Formosa) are under the control of the respective colonial governments. Besides these there are thirteen government, two public, and twenty-four private universities and colleges, of which Keio, Waséda, Chuo, Meiji, Nihon, Rikkyo, Hosei (all in Tokyo) and Doshisha (Kyoto) are best known. It is to be noted that all the higher educational institutions are located in the large cities.

Among many vocational schools of higher grade are eighteen technological, eleven agricultural, eleven commercial, and two merchant marine schools, where advanced courses are given in their respective subjects for the graduates of secondary schools. They are generally three-year courses and lower in grade than the universities. A large number of similar institutions have also been started privately.

As teacher-training institutions there are established 105 normal schools and three higher normal schools (in Tokyo, Hiroshima, and Nara) for men and women, and 67 institutes for training teachers. In addition there are about 1,400 kindergartens, 73 schools



Girls at Rifles



for the blind, 122 schools for the deaf and dumb, and 1,880 miscellaneous schools.

### *Special Features*

Now I deal with some special features of Education in Japan. Japan is richly provided with educational institutions ranging from Kindergardens to Universities and Research Institutes. Their educational system is so comprehensive and exhaustive that there is no subject of human interest or utility and no future in the lives of citizens for which a most complete training is not provided. Elementary education is free and compulsory and has now attained a very high level of excellence. Out of the total population of school age children, viz., 10,056,630, 5,101,409 are boys and 4,955,221 girls. The health, vivacity and cheerfulness of the juvenile population is noteworthy. When in the streets you come across long disciplined rows of students (all of whom are in uniforms) they present the spectacle of a fully trained army. Every student is a soldier of his country.

### *Medium of Instruction*

The patriotic section of educationists in India have long been crying for making Indian languages as medium of instruction, but the Government hold over the Universities has stood in our way. There are some educationists with slavish mentality who think English must remain the medium of education. Let them come and see Japan where the medium of instruction from the lowest to the highest standard is Japanese. The text-books current in all the faculties of the Universities and the research papers and scientific journals are all written in Japanese language. Even in India, the Usmanya University of Hyderabad has given a lead by making Urdu as the medium of instruction. Why can't other Universities follow suit ?

### *More on Primary Education*

The total expenditure on education, in 1931, amounted to Yen 649,667,431 of which the State Treasury contributed Yen. 14,320,002

and the Public Bodies Yen 406,347,429. The total number of educational institutions was 45,898 with 12,847,730 pupils. In India in 1929-30, there were in all 258,016 institutions, recognized and unrecognized, containing 12,515,126 pupils. The total expenditure amounted to Rs. 274,282,018, out of which Rs. 175,003,544 were contributed from the Public Funds. While in India the average cost per head comes to Rs. 23-0-10, the average cost per head in Japan varies roughly between 7 Yen and 8½ Yen. While in India greater sums are wasted on so-called higher education (meaning fat salaries to principals and professors). Japan spends over 3/5th of the total expenditure for Education on primary education. Compare it with what they do in India.

### *No Religion, Please*

The present communal tension in India is the creation of people educated on communal lines in fanatic religious institutions. Punjab is the stronghold of such institutions run by religious bodies and is therefore centre of communal troubles.

Let us learn a lesson from Japan, where religion is rigorously excluded from the curriculum of the school.

No religion of any sort is taught in public schools. A religious organization may have a school of its own in which it may incorporate its doctrines in the regular curriculum. The teachings given in the religious schools never advocate fanaticism, hatred towards other religions and intolerance as they are advocated in most of the institutions run by communal organizations in India.

If I were appointed dictator of India for a day, the first thing I would like to do is to close the doors of such communal institutions and save millions of young men from being poisoned and denationalized.

I do not deny the good these institutions did in spreading literacy and creating political awakening in the country, but they have done greater harm by sowing seeds of discord in the tender hearts of the

youths of the nation and thus helped (and are still helping) the British to keep the Union Jack flying over India.

### *Butterflies not Wanted*

While our colleges and schools for girls are mostly busy producing "Butterflies", who easily fall victims to consumption, (since they seldom do any domestic work, which may give them exercise), Japan is producing a most healthy, strong and intellectual race by true education of her daughters, who are taking very prominent part in shaping the destinies of their country. Schools for girls serve as centres for training patriotic and efficient mothers.

The girls are taught in the High Schools useful arts like cookery, laundry, tailoring, needle-work as well as fine arts like music, drawing, dancing and flower arrangement.

The character of girls' schools varies more than that of the boys', according to local conditions ; but in the main features they are much the same. Their popularity is shown by the large number of pupils—about 80,000—who enter immediately after leaving primary schools at the age of fourteen, in order to study for four or five years. Among the bourgeois class a school diploma has become an almost indispensable requisite for an advantageous marriage. As there is a custom in China according to which a bride takes with her, as a part of her dowry, and a sign of good breeding, a *ka-ké-mono* by some illustrious artist or savant (or its facsimile), so has it become a custom for Japanese girls to possess the diploma of a school of high standing (of which there is no facsimile), as a supplementary—or, in some cases, a principal—part of a dowry.

As the matrimonial age is advancing the majority of young women now marry at twenty-two or twenty-three. How to fill the intervening years between eighteen and twenty-two is an important question. The natural solution would be to keep young women at home, employed in domestic work, without isolating them altogether from intellectual or artistic associations. Ordinarily, this is possible for

those who live in cities and towns, where there are facilities for continuing lessons in music, drawing, dress-making, tea ceremony, flower arrangement, domestic science, etc. But as to girls who are in the country, devoid of these facilities, woe betide them ! Three courses are open to them : (1) they are hastily married off : (2) they are consigned to household druggery : (3) they live in petulant discontent. Only in rare instances have girls returning to their country homes after years of study in a town or city shown enough initiative to start some social work in their communities. While the educational institutions, including the university, are not calculated to encourage independent thinking, one cannot expect young women to be pioneers in any enterprise.

It is a matter beyond controversy that the intellectual advancement of woman will show marked progress in the near future, otherwise what is the good of general education ? One may even say that her intelligence has made progress in spite of, rather than because of, the educational system that did not aim at the raising of her status.

The emancipation of the fair sex has been an unlooked-for by-product of the educational system. It came as a surprise and to many not a pleasant one, either.

At this point, it seems proper and fitting to pay a tribute to the part played by Christian missions in the cause of female education.

### *What a Contrast !*

While the whole of India has not more than 15 universities, Tokyo city alone has 16 universities, and in all Japan there are 46 universities.

Out of them only 17 are State Universities, 5 managed by public bodies and the rest are private organizations. In the year 1931, the number of students at the 46 Universities stood at 69,666. In India in 1929-30, the number was 64,830.

Remember India's population is nearly 5 times that of Japan.

While the Universities aim on the one hand at cultivating mental faculties to a higher academic level so that the graduates may be fit

for creative education, they aim on the other hand to produce skilled craftsmen for various departments of the industrial and economic life of the nation.

Japanese are pre-eminently practical people and are not satisfied with mere general education. In their scheme of education there is the recognition of the fact that the bulk of the young people are poor and otherwise incapable of climbing the higher rungs of the educational ladder, but nevertheless require adequate training for any vocation to earn a living. Two years' course of higher elementary education is intended to train them for some vocation. It is, however, found in practice that many have to enter life prematurely and need additional knowledge and training in the particular line of life they may choose to adopt. For such young men are provided what are called technical continuation schools.

### *Trained for Industries*

At the end of the elementary course begins the secondary education. At this stage the courses are diversified so as to afford wide scope for the choice of subjects of a practical nature.

The Japanese are very shrewd economists. They believe in the fundamental law of physics that matter is indestructible. When things get old and worn out they lose their utility but not their substance—so they reason. Their minds are always concentrated on how the waste material which is thrown away as refuse can be turned to profitable use. At the college laboratories a visitor will observe heaps of waste-paper collected from the refuse bins of Japan, on which they conduct experiments with a view to finding how the rubbish could be used for producing new paper. The technical schools supply well-trained recruits to the industrial world of Japan. In 1931 they numbered 975 with 288,681 pupils.

### *Defects of our Education*

Now I quote some main defects of our education, as pointed out by an eminent Indian patriot :—



(1) Our education has no marketable value outside India. Even in India it makes us absolutely dependent on Government, or on professions which are after all so much allied with the work of administration, viz., law, teaching, or office-work, as to justify their being styled semi-Governmental. The full significance or insignificance of this kind of education is not felt and properly realized unless one faces the necessity of earning a livelihood anywhere outside of India. An Indian matriculate, or F. A. passed, or Bachelor of Arts finds that the only way by which he can earn a livelihood in the U.S.A., if the expected remittance from home does not arrive, or is delayed or even stopped, is by seeking a job to wash dishes, attend on the table, do menial work in families or go out in the fields or on the roads as an unskilled labourer. Even here he finds that he is greatly handicapped by the education he had received in his native country. He was never trained to work with his hands. After 10 or 15 years of literary education received in Indian schools or colleges he finds it extremely hard to learn the use of his hands for the purpose of washing dishes or sweeping the room or doing other kinds of daily work in open fields or on roads.

(2) Very rarely if at all does he know anything of cooking, of stitching, or of first-aid. Most of them can neither swim nor row. They do not know even the rudiments of the art of self-defence, because no one has ever devoted a thought to that part of their education. The only thing they know is the use of the English language for ordinary purposes. This, no doubt, saves them from being altogether stranded in countries where English is spoken.

(3) Looking at the cultural side of education, they have no notion of it. They have no ear for music ; nor any eye for a picture or a painting. The Bengalees and the Mahrattas, thanks to their family influences, are better in this respect than the Punjabees or the U.P. men. Ask a Northern Indian to entertain an audience and it is a sight to see him making excuses. He cannot sing ; he cannot play ;

he cannot recite ; he cannot even tell a story. Take him to a concert or an exhibition of Fine Arts and he feels as if he is in a prison. He cannot appreciate, nor enjoy, nor admire. In his lonely hours he does not know how to relieve the monotony of his solitude by humming a tune. The only thing he can do is to prattle of the past greatness of India without even knowing what that greatness consisted in, or sometimes to sneer at it. A Punjabee youth is a pathetic sight in a group of boys and girls determined on having a "good time." He can make no contribution to the common mirth of the party. He can only sigh. Asked to recite some poetry, he may be able to repeat a few verses of Tennyson or Shakespeare in humble accents. But as to Punjabee poetry or Urdu poetry or Sanskrit or Hindi poetry, he never considered himself so foolish as to waste time on it. The folklore of his country, he has never heard of. Sometimes he meets foreign gentlemen or ladies who know of his country's folklore or mythology better than himself, and then his humiliation or discomfiture knows no bounds.

### *Read and Think*

I cannot better conclude this chapter than by quoting the late Lala Lajpat Rai's feelingly remarks on the subject, because they truly represent the feelings of patriotic Indians who have visited Japan Europe and America. Lala Lajpat Rai wrote nearly 20 years ago as follows :—

The Japanese education makes an ample provision both for mind and body. Their system of physical culture is perfect. They insist on a young man learning the art of self-defence to perfection. They teach him fencing, boxing, archery, shooting, swimming and running. All kinds of schools, religious or secular, general or professional, common or special, vie with one another in the provision they make for physical culture. They amply provide for Tennis, Football, and Baseball, but what they insist on, are the games that make a man efficient for offence as well as defence. Then, every Japanese lad knows how to sing and play and how to draw. They have an instinct for beauty, but the development of the taste to perfection is done by education. It is a part of a young Japanese's education to know something of

everything for the ordinary needs of life—a bit of cooking, a bit of sewing and stitching, and so on. The Japanese are at the present moment everywhere on earth, from the North Pole to the South Pole, from Japan to California. They are readily accepted in domestic service and so are the Chinese ; but the Indians are so clumsy that it is with difficulty they find a job to keep their souls and bodies together. Why ? Because they are lacking in the training which makes a man useful, even though he may not be an expert in any particular line."

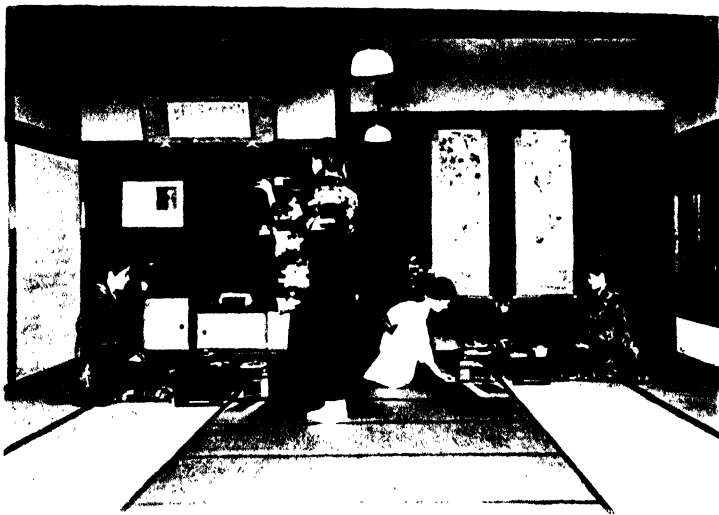
"I am sure we want Sanskrit scholars and scholars of the English Language. We want scientists, philosophers, doctors, jurists, historians, economists, scholars in every branch of human knowledge, but above all, what we want are sensible men who can look to their ordinary needs and comforts under any circumstances in which they may be placed ; men who can depend on themselves when cornered ; men who can turn a pie by laying their hands to anything which may come handy in time of need. That is the kind of education upon which the edifice of higher and a university education should be raised. Even in the higher spheres what the country needs more than anything else are better mechanics, more efficient carpenters, skilful electricians, resourceful chemists, men who will enable the country to compete with the outside world in the output of their industries. We have quite enough of grammarians or lexicographers or orators,—men who can talk a lot about philosophy and religion and spirituality but who fail to realize that a hungry stomach is not the best condition for sound thought. A nation, helpless, dependent, wanting in common sense, looking to others for the necessities of life, can only talk of religion but they can never live it. We have had enough and to spare of the philosophy of religion."

*"Living Religion Wanted".*

"What we now need is a living religion which will inspire us to nobler deeds and higher ideals in the life of the world in which we live and breathe, than in the life which is known to occultists and clairvoyants only. We want thought but even more life. We want spirit, but just now, even more body. We want high ideals, but even more, practical ideals. For God's sake, let us not put the cart before the horse."

"The world has enough of admiration for our philosophy, for our mysticism, for the knowledge of the spirit developed by our ancestors. Yet they hold us in contempt all the same, as we are lacking in those things which go for self-respect, self-assertion, self-confidence and self-dependence. It is a critical time in the life of our nation, and we cannot be too careful in laying out ideals for immediate realization and in chalking out lines of national activities for the amelioration of the condition of our people. In our present condition we are the most despised people on the face of the earth. Even our educated men fail to inspire respect because of the lack of true education.

"Oh ! our education ! Is it not tragic that we should at times feel that in the battle of life we might have done better without it."



Lessons in Etiquette



Students Undergo Naval Training



Twenty years ago Lalaji revealed this truth to us yet we have failed to remedy the defects in our educational system. It is true that our Government purposely does not help us in the matter, but what are we doing to make our masses literate? Education of the masses is the duty of every literate Indian and if we resolve to do our duty, we can educate the whole country in ten years, but a Gandhi alone can command the services of a hundred thousand young men to settle in villages and take up the work of education, sanitation and rural industries. Education is more essential than everything else, and once our masses are educated (I mean literate), no power on earth can defeat us.

### *Social Education in Japan*

Complete as is the system of school education, it is by no means sufficient to satisfy the demand for knowledge. Those who have left school seek means of continuing their studies or of obtaining information on the changes that are constantly taking place both in their particular lines of activity and in the general progress of the world. This demand is now largely supplied by the diffusion and development of social education, which is highly encouraged by the authorities. Periodical publications play an important part in social education. The reading public of Japan is well equipped with material for study in the form of original works, translations, and reprints. In recent years the number of original works published annually has been about 22,000 and of reprints 10,000, besides some 50,000 periodicals of all kinds.

Closely connected with social education are the libraries, more than 4,500 in number, some of them private foundations and many others supported by prefectures, towns, and educational societies. Popular and scientific lectures are given from time to time by private and public bodies, and large newspapers have a regular department for spreading and improving cinematography for educational purposes.

The most important organizations for the social education of the

people are the so-called Young Men's and Young Women's Associations, which have for their object the development of good citizenship, the members being those who have passed through the elementary schools and are engaged in earning their living. They are met with in every town and village and number at present 15,200 for youths, with a membership of over 2,553,000 and 13,330 for girls, with a membership of more than 1,550,000. They hold meetings, organize night schools and summer courses, and carry on social activities of all kinds. In addition, the Boy Scout movement, which was started in 1921 on the English model, is also rendering valuable service with 71,920 members in 730 groups.

Further, there are more than 100 museums (including the Products Museums found in almost every Prefecture), and many zoological and botanical gardens open to the public. Lists of choice books, good cinema films, and excellent gramophone records are published from time to time by the educational authorities for the benefit of the public. Radio broadcasting is very popular and the listeners—in number over a million, or 16.1 for every thousand of the population. In the daily programme are found many items which contribute towards the advancement of social education.

—Japan has set before us a great and living example of what a nation once made literate can achieve: I wish our leaders could realize this obvious fact that an illiterate mass of hundreds of millions of people may prove dangerous and treacherous at a critical time because of ignorance, but once blessed with the weapon of "Knowledge" will prove a disciplined army determined to die for the national ideal. "Literacy in every home", should be our slogan, if we mean to take masses with us in our final struggle for freedom.

## CHAPTER VI

### DAUGHTERS OF NIPPON

*"Women are the main driving force of Japan's industrial revolution so far as labour is concerned."—Dr. James A. B. Scherer.*

Whenever and wherever I come across a Japanese lady in her true oriental culture, my head voluntarily bows with respect, and I feel of ancient Indian ideal of Womanhood. I find no difference in the general appearance, behaviour, politeness, sweetness and motherly affection of a Japanese and an India lady. And why should there be any difference when the source of culture is the same.

Materialistic people of the West may ridicule the great position and responsibility of mother in the Oriental society, because it is impossible for them to think in terms of spiritualism, love and mutual responsibilities.

#### *Embodiment of Sacrifice*

An Oriental woman is the very embodiment of sacrifice, piety and nobility, while women in the West (of course with exceptions) are trained to think only in terms of gold and individual gain.

While the woman in the Orient virtually rules over her children and wields a tremendous influence over them, the woman in the West is generally a breeding machine. Hence with the fundamental difference of outlook on life, they cannot easily be understood by each other. In Japan women do not know what is individualism, they live and earn for the family and they die for it when need be. Their love for their children, their respect towards parents and devotion to husband is admirable.



The Japanese ideal of the woman's life is exactly the same as ordained by Manu, the Hindu law giver.

### *Ideals Not Wrong*

It is true that women in the Oriental countries are not generally granted equal rights and in several cases injustice is done them by selfish and ignorant husbands, but this does not mean that the ancient ideals are wrong.

In ancient times and even in recent times, there are glowing examples in the history of India and Japan, which show that women had equal rights with men. They were not only scholars, philosophers, poets, artists and warriors, but ably ruled their countries for decades.

### *A Few Examples*

Who in India does not know the names of Maharani Holkar, Rani of Jhansi, Nurjehan and Razia Begum. The Hindu history is full of stories of brave warrior women of different parts of India. Space does not allow any detailed mention of such brave and noble daughters of India.

Similarly, Japan too accorded very high place to women in the ancient days. Several women ruled as Empresses of Japan. Empress Jingo, according to Japanese history, led armies to conquer Korea. There have been ten officially recognized Empresses of Japan, although since 1889 law prohibited women to ascend the Throne any more.

Of the eight rulers of the brilliant Nara period four were women, one of whom, the Empress Koken, ruled with a high hand. In ancient days men and women were almost equally educated and stood on terms of perfect social equality in India as well as in Japan and it was in the mediæval ages that men became greedy and began to misuse women's spirit of sacrifice and devotion to men. But the

history is repeating itself and women are once again going to enjoy what is their due. Manu, the Hindu law giver, said "Paradise is the home, where women are honoured and happy." Time is not far when India and Japan will follow this ideal.

### *Subjugation of Woman*

As in the puranic age women were enslaved in India by selfish priests, similarly the subjugation of women was a feature of the reign of Confucianism emphasized by the first Tokugawa Shogun, Iyeyasu. Its leading exponent was Kaibara Ekken, whose *Greater Learning for Women* taught that "a woman should look on her husband as if he were Heaven itself, and never weary of thinking how she may yield to her husband, and thus escape celestial castigation."

Among "seven reasons for divorce" this worthy named "disobedience to her father-in-law or mother-in-law," failure to bear children, jealousy, and "talking overmuch or prattling."

### *Good Days for Women*

When the Tokugawa yoke was thrown off and the Meiji period ushered in, one of the most noteworthy acts of the young Emperor was the rescript of 1871, which among other startling innovations emphasized the desirability of wives, daughters, and sisters accompanying the nobles that went abroad, so that they should "see for themselves how, in the lands they visit, women receive their education."

"The Leaders of the Meiji Restoration" further quotes the young Emperor as saying: "Females heretofore have had no position socially, because it was considered they were without understanding; but if educated and intelligent, they should have due respect."

Enlightened and far-reaching was the Imperial patronage accorded to little ambassadors of five Japanese girls sent over to America in

1871 to grow up in American ways and bring back whatever good they might find to the rising generation of Japanese women. "Before leaving home they were summoned to Tokyo, and in testimony of the goodwill of the Mikado, and according to an ancient custom, they were each presented, by the attendants of the Court, with beautiful specimens of crimson crape, and an order was issued that their expenses while in America should be paid by the Government."

Umé Tsuda, youngest of the group—only seven—ultimately founded in Tokyo the women's college of English that has done so much for Japanese womanhood. Surely the "enlightened government" never proved its title better than by acts like these.

But it took a long time even to begin to undo the two and a half centuries of Tokugawa oppression. Not until twenty years after the Restoration were the personal rights of women recognized in the national statutes. By the revision of the Civil Law in 1898 polygamy was made illegal; to force woman to marry against her will was also forbidden; women over the age of twenty-five were given the right to marry men of their own choice, even without the consent of the family head; women were allowed to possess property of their own; married women, with the permission of their husbands, were permitted to engage in business of their own. These were the main points in the new law by which women were accorded rights which, though still less than those of their men-folk, had hitherto been withheld altogether.

Ten years later the first women's organization was formed, the Women's Patriotic Association, which now numbers half a million members. By 1919 such organizations had become so numerous as their federation now represents three million members. This originated with the Blue Stocking Club (Seitoshu), which soon lost public sympathy through imprudent conduct, and was disbanded. The New Women's Society (Shinfujin Kyokai), organized in 1920, was a serious group of politically-minded women, with a lasting influence. Although it disappeared as such, from it sprang five new bodies,

whose fine service in the great earthquake of 1923 did more for feminism than everything else put together. "Women of Tokyo of all shades were united in a common cause, and they realized that they were handicapped at all turns on account of their lack of political rights. In the next year the Women's Suffrage League was formed. and now, by means of lectures, the distribution of pamphlets, and the wide circulation of large number of women's magazines, the aims and objects of those working for feminine rights are made known to an ever increasing number of women throughout the country."

### *Women's Disabilities*

How an ardently progressive Japanese woman views the present status of her fellow countrywomen may be gathered from this statement by Mrs. Kikué Idé in *The Japan Advertiser* of February 11, 1934 :

"It is not sufficient to say that woman's status is far inferior to that of men. Women are entitled merely to the right of petition and of attending political meetings ; women have neither the right of joining political parties nor participating in the work of legislature ; women are still unable to secure even the right of citizenship, which would make it possible for them to be in direct contact with municipal and community government. It is worthy of note, however, that within recent years, especially since the promulgation of the so-called General Election Law of 1925, the women of Japan have been working even more zealously than before to establish their position in politics, with an even deeper conviction that, without the vote, the position of women can never be insured in any way.

Concerning woman's position in the government, it should further be noted that woman may now belong to and take office in any self-governing public body which makes its own constitution, such as agricultural associations, tax-assessing committees, committees on water rights, and the like.

Again, women may enter direct governmental service under the Department for Education ; but here, as elsewhere, women may be appointed to minor offices only and are treated as hired employees without rank or title. According to the ordinance for appointing civil officers, two women thus far have indeed been accorded the rank of the lowest order of high officials, and 124 others have been awarded the same title without the rank. The principle of equal opportunity is not yet established ; women are not yet eligible to fill professorships in government or other public universities and

colleges. There are only a very few women principals of primary schools, and no women heads of public high or middle schools.

Coming now to the economic status of women (as set forth at the beginning of this chapter), the women masses will not long be indifferent to their present status, which does not yet guarantee equal pay for equal work, or women's economic independence.

On this unequal and unstable basis, women find themselves in their relation to society. Thus, for instance, there exists the public prostitute system, which still rests its claims on economic grounds. A girl may sell herself for her father's debts, or he may sell her for them. This and many other evils and vices of present-day society ignore and degrade the women. But with their advance in education, the women masses have awakened. By such social reactions, seen even recently, as the increasing numbers of nullified marriages where the husband was found an unfit mate, women have demonstrated that they have come to see what they are and what they might be in their relationship to the home, society, country—and even in international affairs.

Apart from what has been considered in regard to women's relation to the government, their position under private law, especially under the civil and criminal codes, is just as low as it was thirty years ago. Neither the single standard of morality nor the position of the wife, mother, or widow is as yet established in the eyes of the law. But here again attention should be called to the fact that, although the letter of these "time-honored" laws is still in force, the position of women in family relationships has been recognized already in many decisions of the courts handed down "in the spirit of the law and in consideration of the times." One example of this is in the granting of the custody of children to a divorced wife, which the law does not permit, but which has actually been done occasionally of late years. In this connection it is significant to note the recent passage of an amendment which makes it possible for women to be admitted to the bar and to the practice of law after the year 1936."

### *"Progress is Rapid"*

Mrs. Idé (a Japanese), is identified with the Kobé College for women. The missionary president of another Christian college for women, Dr. Allen K. Faust, thinks that "the very surest way to produce a national calamity would be to give instantaneously to Japanese women full equality with men in all relationships of life." He also mentions as "an intensely interesting fact that in the last twenty-five years as much change in the condition of Japan's women was made as it took Europe five hundred years to bring about."



Oriental Modesty



Dr. James Scherer agreeing with the last statement says :—"Returning to Japan after an absence of twenty-five years, perhaps the most striking change of all was in the appearance of schoolgirls and other young women. Instead of the petite frame and anæmic complexion were sturdy forms and ruddy cheeks. Instead of the mincing step was the healthy stride. The public schools, with their daily drill in athletics, had actually added two inches to the average Japanese height, with a corresponding increase in weight and muscle."



## CHAPTER VII

### CHANGING WOMEN OF JAPAN

Of the revolutionary changes of the mode of life that have occurred since the great earthquake and fire in Tokyo, the most remarkable is that in women's dress and deportment. Compared with the sudden changes in the mode of life of Japanese women in the past ten years, those of Japanese men have been as slow as a calm stream in a level plain.

In the photographs carried home by foreigners as materials for the study of the manners and customs of Japanese women from the end of the Tokugawa Shogunate to about the year 1905, or the Russo-Japanese War, every woman, irrespective of social class or occupation, when taken in a sitting posture, had her hands concealed in her sleeves. Even those sitting in chairs would place one of their sleeves on their lap and put the other hand in it. This appears to have been a set pose then.

But this pose was not assumed in front of the camera alone. When they walked along the road, they used to keep their hands as much out of sight as possible. On chilly days, they would mince along with a slight stoop, with their hands wrapped in their sleeves placed together neatly against their breasts. The figure of a Japanese woman thus mincing along bent forward has, since become the stereotyped way in which an actress should make her appearance in the rôle of an Oriental, especially a Japanese, woman on the stage in Europe and America.

The Japanese woman's feeling ashamed of having her hands exposed was, of course, due to the lingering of feudal morals which forbade her working out of doors like men and declared it to be the

most refined virtue of a woman not to look like a hard worker but to devote herself to the management of household affairs, to the education of her children and to the assistance of her husband.

After the Russo-Japanese War, as Japan grew into an industrial country by leaps and bounds, however, Japanese women, in spite of such training, came to find it no longer bearable to wrap their hands in their sleeves. Generally speaking, every social fact develops far ahead of law and morals, and not until the last moment do the latter surrender to the former. So long as Japan was a country of raw materials and manual labour, she was surely a dreaming land of the East. But the preparations for making Japan into an industrial country were started in the year 1894, which saw the revision of treaties, and were completed in 1905 when the Russo-Japanese War was fought. In other words, the Russo-Japanese War became an occasion for Japan to start at a tremendous speed on an industrial career.

With the industrialization of Japan, there arose in every labour market a demand for the hands of women. For, of course, women's hands were cheap and pliant. Mechanized factories no longer required the expensive and strong hands of men.

It goes without saying that the hands of women thus required at first by the labour market were not those of the daughters of rich families. But society is an organism, and if a great change takes place in a part of it, it never fails, sooner or later, to affect the whole. The fact that the girls of the lower classes came to be in good demand in the labour market soon began to work an extremely delicate, but very significant change in the daily life of the daughters of the upper classes.

From the last years of the Meiji Era to the beginning of the Taisho there developed a great desire for book reading among women, and many magazines for women with circulations of hundreds of thousands appeared. As a rule, the first pages of these magazines were filled with the photographs of the pretty ladies of good families

Some of them went so far as to specialize in publishing these portraits.

On looking at the manners of these ladies and daughters through the photogravures inserted in the first pages of these magazines, our eyes are caught first of all by the fact that they are holding both their hands out quite freely. In those days, foreign style clothes were not so popular as today. As for hair dressing, too, despite a certain vogue of general foreign styles, there were no waves or bobs to be seen, although I fear even in Western countries, these coiffures may have come into fashion quite recently. They wore old-fashioned garments with long sleeves and printed skirts, but both their hands were laid bare without the slightest reserve. This is an interesting fact that symbolizes the changes in the mode of life of Japanese women.

### *Female Education*

Female education in Japan was started at first with the object of training girls not into individuals on an equal footing with men, but into ideal house-wives and model mothers; so much so that the progressive principal of a girls' school had to be strictly careful, for the safety of his position, not to inspire his students, ignoring the principle of "good wives and wise mothers," with the consciousness of their being individuals equal to men, or to declare openly his intention of giving instruction in sciences and arts on the basis of this consciousness. If a principal went so far as to profess without scruple such an educational principle, he was viewed suspiciously by the public as well as by the authorities as being against the good manners and customs of the family system peculiar to this country. Such was the actual situation of female education which continued in Japan until the last years of the Meiji Era.

In spite of the endeavours, however, of conservative people both within and outside government circles to thus restrict female education to the limit expressed in the principle of "good wives and wise

mothers," the unrestrained development of social conditions was breaking their cherished desires. What were these social conditions? They were the fact that, in consequence of the increasing difficulty in earning a livelihood, the age at which men took wives was being delayed year after year. Until about the time of the Sino-Japanese War, no man of twenty-five or twenty-six remained unmarried. After the Russo-Japanese War, at the end of the Meiji Era, however, it had become the general rule among men not to take wives until they had got on the wrong side of thirty. Education had been strictly devoted to the principle of "good wives and wise mothers," but the ironical fact was that the demand for "good wives and wise mothers" was noticeably on the decrease, with the result that multitudes of women, with the doors of marriage shut against them, began to push forward into a labour market, invading the field of men more and more every year.

This made a vicious circle. As women encroached upon the working realm of men, making it harder for men to secure employment and causing their salaries to be lowered, they did not take wives even though they had reached the age of thirty or thirty-five. Owing to the annual decrease in the number of men perfectly prepared for married life, girls crowded out on to the working front, having been locked out matrimonially. As this vicious circle moved round and round during about a decade after the Russo-Japanese War, the golden principle of "good wives and wise mothers," that had been at the centre of female education, had been withdrawn. Today it has become quite a matter of course that women, too, should be inspired with the self-consciousness that they are human beings equal to men and be given practical courses in sciences and arts on the basis of that realization. Female directors of hospitals, female officials, female professors, female judges, female lawyers,—nothing is now forbidden them. The ideology of the principle of "good wives and wise mothers" at last has had to be qualified by the social and economical facts.

Until the last years of the Meiji Era when the principle of "good wives and wise mothers" was still strictly observed, severe restrictions were put upon the book reading and bodily exercises of women. Women were to select and read such books as were suited peculiarly to women. For women to boast of their learning or debate or exchange views with men would lead to the injury of their reputation and destruction of their maternity. Such restrictions, which appear quite unbelievable from the contemporary point of view, did wield considerable influence, so that it was denounced as a disgustingly impertinent and wanton act, if a woman actually proceeded to read newspapers or books in a tram or train.

In those days, when a woman of the middle classes or below was to embark upon a working career, the job to be found for her had to be as suitable for women as possible. While it was perhaps inevitable that women should seek employment, such jobs should be avoided as far as possible as might deprive them of their gracefulness and gentleness. And such work, too, should not be assigned to women as might prove injurious to the maternity which is the mission of the fair sex. These opinions were voiced rather extensively by the so-called intelligentsia.

On the other hand, however, as the policy of physical education in girls' schools and other institutions was altered year after year and the old restrictions put upon the bodily exercises and games of women were removed one by one, the physique of Japanese women improved at a marvellous rate. Now that the physical constitution of women had improved so rapidly, it became impossible to judge of their ability as human beings by the old standards, and so there remained little distinction between the working scopes of women and men, as is the case today.

### *Great War Helps*

It may not be necessary to illustrate in detail what remarkable influence was exerted, spiritually and materially, upon the civiliza-

tion of Japan by the measures taken by the European Powers when they were involved in the maelstrom of the Great War that broke out in 1914. As the Great War went on, the whole nation was moved by the emergency measures taken by the European Powers more deeply and more intensely than any other thing or things. It was confronted with the vivid object lesson of the grave mistakes and dangers of what a conservative government might do.

Above all, the nation was profoundly impressed with the idea of "mobilizing the whole nation." Except for its experiences at the time of the Sino-Japanese and Russo-Japanese Wars, no national policies had formulated themselves in its head with which to face any extraordinary times. The only emergency measure it had had in mind was the belief that the very presence of an efficient standing army supported by the patriotism of the whole nation would enable any country to defy foreign invasion to retain her existence. However, the state of affairs developed in the belligerent Powers during the Great War taught it more eloquently and kindly than could any books or lectures that its ideas should be fundamentally revised.

It became clearly known to the Japanese that, in emergencies yet to come, no security could be guaranteed by the mere mobilization of a portion of the nation to deal with the situation, without general participation in the struggle against their difficulties by the people of all ages and both sexes, who should keep themselves at their respective posts, and that the question whether a country, when involved in an international crisis, can tide over its difficulties and retain its existence depends upon the health and ability to live of the majority of her people.

#### *Government's Policy Changed*

And so sometime between the fifth and seventh years of Taisho—i. e. 1916 to 1918—a radical reform was effected in the administra-

tive policy of government offices, which a writer calls "the silent revolution of Taisho."

Of the items of this "silent revolution," the most remarkable were the establishment of social administration and the drastic reform of female education, particularly of its physical educational policy.

To be frank, there had been no social administration in the strict sense of the words in Japan until then. The authorities had treated social politics, socialism and communism alike as "dangerous ideas." Even after the outbreak of the Great War, they did not cease to regard a general election as a "dangerous idea." It was as late as between the year 1916 and 1918 that there was initiated what seemed like social administration in Japan.

To the object lesson of the Great War, even the die-hards could not help yielding. And they realized that, in case of future national emergency, when there arose the necessity to mobilize the whole nation, women should share with men in discharging whatever important duties might fall upon them according to the mobilization plan. Of course there existed the slogan of "the unanimity of the whole Empire," and not seldom women, too, had taken part in exceptional duties in times of war, such as serving in garrison hospitals as nurses, assisting in sending out munitions or adding the families of soldiers at the front, but those had been services so graceful and gentle that they strictly remained within the limits of the specific character and capacity of the gentler sex. It was a rôle quite beyond this old pale of "womanly" characteristics that came to be requested of female subjects by the new national mobilization plan drawn up in accordance with the object lesson of the Great War.

Thus the fundamental policy of female education in Japan was tacitly altered, facts having completely beaten ideal arguments of right or wrong. It must not be overlooked, of course, that the circumstances, in which increasing numbers of young women who had been locked out of matrimony were crowding to the labour front year after year, went some length in bringing forth change. And

those educational restrictions of "women within the limits of womanliness," which still existed in matters of physical as well as mental training in this country from the end of the Meiji Era into the earlier days of Taisho, were silently removed.

*Earthquake the Turning Point\**

The real turning point in the lives of the women of Nippon was the great earthquake of 1923. Following this catastrophic disaster, which necessitated the adoption of a new mode of living many girls and women commenced entering business and commercial offices heretofore closed to them. They were mobilized in the emergency, for every available adult human being, man or woman, was needed in the gigantic task of reconstructing the vast devastated areas.

Just as the World War gave the women of America and Europe an opportunity to enter the men's sphere of business and industry, so the earthquake of 1923 in Japan afforded the women and girls of the land of demure kimono-clad women, whose place until then was strictly in the home, an opportunity to penetrate into their husbands' and brothers' domain.

Upon taking positions in offices the women soon discovered that it was too expensive to wear their elaborate and costly kimonos to the battered, quake shaken temporary business offices. Many women and girls, consequently, adopted the more practical European mode of attire, and with this apparel came, naturally, coating of imported facial cream, a dab of rouge and lipstick and the clipping, in some instances, of tresses.

What was more important, the women liked their new surroundings. Once established in offices, they have been averse to surrender their newly acquired "rights."

Such in brief is the history of a silent revolution among the daughters of Japan.

\* N. C. H.



*Craze for Modernism*

The fair sex in Japan is flowing neck deep in the tide of craze for modernism. Lipstick, rouge and bobbed hair are the current fashions in the cities of Japan. Dancing, drinking and other relevant evils of the West are rapidly making headway in Japan and I wonder why the Japanese have gone mad after the craze for Westernism. But I have faith in the wisdom and foresight of the right thinking men of Japan, who, though it may rather sound strange, are in larger numbers in the military than among the civil service of Japan.

*No Cause for Alarm*

The people of Japan have a great reputation for making the best use of everything foreign and though outwardly they seem to be Westernized, but in their spirit they are 100 percent Japanese. In their offices they use foreign dress, but at home every person from Prime Minister to the labourer uses his kimono, the national dress of Japan, hence there is no cause for alarm that Japan will ever become completely Westernized.

As one who does not like too much Westernization and the manners of Hyde Park and Hollywood, I am glad to note the deep love among Japanese women for Japanese dress and manners, inspite of using Western dresses.

There are, for instance, women leaders who pridefully appear before large audiences in the most grotesque foreign apparel although their wardrobes may be filled with gorgeous kimonos. There are daughters of the rich and near rich who would look far better in the charming national costume than they do in ill-cut Western garbs.

*Tide of Westernism*

If one were to visit Tokyo today one would be astonished during even so brief a stay as a week to perceive the constantly increas-

ing number of girls and young women who are casting aside their traditional customs for Western ways of living. The augmentation in the number of girls who are, for instance, doffing their native dresses to appear in foreign costumes, is so noticeable at present, that few visitors have failed to observe and comment on this phase of changing Japan.

What is more important, the change that is taking place is not confined to outward aspects, for just as fundamental and thorough-going a transition is occurring though this naturally may not be apparent to a newcomer, in the minds of Nippon's young women and girls.

On the Ginza in Tokyo, which corresponds to Chandmi Chauk in Delhi, on any fair day or evening, one will note that more than half of the girls are attired at present in European dresses, whereas a few years ago scarcely more than one in ten dared venture forth in such habiliment for fear of being dubbed a brazen modernist.

### *Popular Girls*

"Moga" (which is the Japanese abbreviation of modern girl) is fast becoming popular in the cities of Japan. The men of Japan no longer are charmed by the once popular type of quaint oblong faces to be seen in the old Japanese colour prints. The type of Japanese girls who is popular today should have eyes that do not resemble almonds, who does her hair according to the accredited Hollywood fashion and who uses rouge, rather than those who paint their faces deathly white and wear strange, picturesque headgear as was the custom in Japan for centuries past.

Because there are so few American and European girls and women in Japan, the ordinary Japanese girl models herself mainly after American screen types. Joan Crawford, Constance Bennett, Kay Francis and Carole Lombard are the favourite patterns of Japan's flappers.

It may seem strange, but imitating the posture, the movements, especially the gait of their favourite stars, are among the most important ways in which a Japanese girl, brought up in clattering wooden cogs, manages to acquire the proper walking habits of the Western woman.

### *Meaning of Love*

But affecting a comely gait is not the only thing the girls of Japan are learning from American motion pictures. They have, for instance, learned the Western meaning of love, something which in their native language means very little. The consequence has been disastrous, at least to the parents of the girls. For most mothers and fathers in the land of Madame Butterfly still adhere to the ancient notion that marriages should be arranged not by the principals, but by sedate outsiders with more balanced ideas of the merits and demerits of the respective parties.

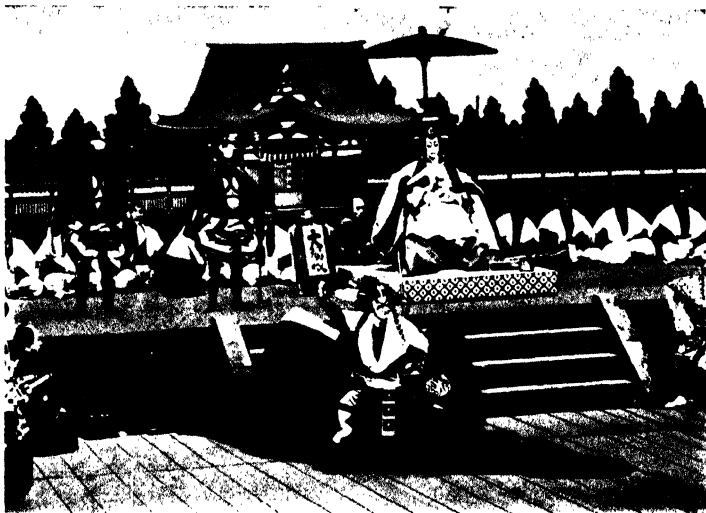
So widespread, however, has the influence exerted by the West been on the life of the people of Japan that the protests of the older people are being brushed aside with great abandon and new customs adopted literally overnight.

### *Benefits of Westernism*

Several Japanese thinkers believe that the Westernization of the Japanese women has been to the nation's benefit. Since doffing the kimono and donning Western dresses their physique has improved considerably. The kimono restricted movement and stunted the growth of the bodies of the girls.

Now that the kimono is being discarded for the Western attire which affords freer movement, the girls are able to participate in strenuous athletic exercises and games which serve to develop their bodies.

**"Dont Be Afraid!"**



The picture shows a famous *Kabuki* (Drama) play



No longer a "Weaker sex"



*Evolving New Type*

The modern girls of Japan are evolving a type of Oriental charm that cannot be branded as a simple and direct imitation. And it is for this reason that the judges of the beauty contest in Tokyo are confident that the prize winners in Japan can be favourably compared with those of other countries. They will not be a mere Westernized example of Oriental beauty, but a harmonized product with the best features of the two hemispheres brought together.

*"Westernism is Cheaper"*

In Tokyo bobbed hair is occasionally seen, and some of the shop assistants, typists and workgirls are abandoning the kimono for the skirt. The idea underlying, as stated by promoters of Westernism in Japan, is that the Japanese custom is utterly impracticable for city life and is far dearer than the modern dress.

A woman needs a number of kimonos—the pattern varies little each season of the year—and apart from the obi, or sash, each outfit calls for so many accessories that quite a cheap costume costs about 20 yen, while the average monthly income of a worker in Japan is nearly the same. Hence it is naturally cheaper for her to buy the material to make her office clothes after the Western model.

*A Gain in Height*

Investigations conducted by the Ministry of Home Affairs reveal the startling fact that girls between fourteen and nineteen years of age today have gained an average in height between an inch and an inch and one-fifth over those of a generation ago.

It is, of course, between these ages that the girls go in mostly for outdoor sports and as evidence of the great advance that has been made in Japan of recent years in athletics mention might be made that Japanese girls are now competing in international athletic meets.

There are other parts of the Japanese girl besides her physique and face, which are undergoing considerable changes. The make-up of the head-dress is one example.

Probably the greatest transformation in the outward appearance of the girls of Nippon has been in her coiffure. This is due to the fact that the Japanese mode of hair-dressing is the direct opposite in all particulars to that of America and Europe.

For instance, the first requisite in Western coiffure is to have the hair in curls and waves which is an abomination in Japanese hair-dressing. A lock or two hanging gracefully over the cheek in a ring is regarded as a sign of beauty in the West, but is decidedly intolerable in Japan.

Again, golden tresses are an incomparable treasure in Western hair dressing, while anything but glossy raven-black hair is objectionable to the old type of Japanese coiffure. Oil is used lavishly in the setting up of Japanese coiffure, while in the West as little oil as possible is employed.

The disappearance of the old form of hair-dressing, therefore, has brought about a startling change in the appearance of the Japanese girl and has, in fact, even made it necessary to alter the standard of her beauty. With the olden type of coiffure a long, narrow face was essential. With the Western form of hair-dressing the more roundish type of face is ideal.

However, the fashionable London, Hollywood and Paris fashions in coiffure must be considerably remodeled before they can be made to harmonize with the general appearance of the Japanese girl. This is also true of other adaptations.

### *Modern Girls*

No street scene is more impressive to the thoughtful observer today than one of these "moga"—Japanese slang for "modern girl"—walking alongside her mother." As Dr. Faust says, "the old idea that grace is found in weakness is being driven out of Japan. Japan

knows that if she desires to have strong sons she must first have strong mothers." She is getting them, and that without loss of charm. Skiing is immensely popular in "the Japanese Alps." Young women go in for all sorts of competitive sports. Miss Kinué Hitomi will be remembered as the great runner in the last Olympics, who later sacrificed her life through over-exertion at Prague. Girls even race motorcars, pilot airplanes, and descend from the sky in parachutes. And modern geisha play baseball!

Mr. Uénoda, in his delightful little book "Japan and Jazz," has good words for the "moga" (modern girls). He says:—

"In former days a girl ate little, talked blushinglly, and rarely laughed in the presence of strangers for fear that she might be regarded as unwomanly. In those days a girl with a long face known as urizane-gao (resembling the shape of a melon seed) and a small mouth was considered the finest type of feminine beauty. Such facial beauty nowadays has no market. It is the interesting face lighted with sparkling intelligence that has begun to appeal. Today the city girl talks heartily, eats enormously, and laughs merrily. The long-faced and small-mouthed solemn beauty of the mid-Meiji Era has died of starvation.

Who is this moga and what is she, that has been gaining so much notoriety in newspaper columns and social gossip? To say that the modern girl is a kind of girl who will do anything she pleases is too sweeping a statement. Bobbed hair and foreign dress are only part of the modern girl. That the modern girl is a vamp is a fable. She is neither a man-killer nor a man-eater.

As a matter of fact, the modern girl is a timid creature, almost as timid as any girl. The allegation that she is bold and challenging to man is an exaggeration. It must be remembered that respectability in the feudal sense of the word still counts for everything in this country, where the family is the unit of national life. The respectability of one's family and its members is of prime importance. In America, a girl of working age may find an advertisement in the "ad" page, and off she goes to apply for it. In a few hours she returns home having obtained what she wanted, and begins work the next day. This is hardly the case in this country. In order to get even the meanest job a girl is required to submit her personal history. To keep a good name for herself and her family is one of her greatest concerns."



## CHAPTER VIII

### SAVIOURS OF JAPAN

*"The Japanese woman is the hardest worked and the most enslaved of any female proletariat. She is employed in engineering shops, raises heavy weights, drags handbarrows, staffs the hotels, serves in the shops, is an agricultural labourer, millhand, on occasion coals the ship and is used for every kind of heavy and arduous toil. Her wages\* are handled by her father, her husband or her son. She is a beast of burden without any legal status or individual rights. Man is regarded as her superior socially, mentally and morally, and for the most part she accedes to his supremacy. Moreover, she remains his chattel and slave, the property of her nearest male relation, who may—and frequently does—sell her to the highest bidder."*  
—Mrs. Cecil Chesterton.

In no other country in the world you can find so hardworking, self-sacrificing and yet uncomplaining and ever-smiling women as you meet in Japan. I adore their spirit of sacrifice and admire and envy their cheerfulness. They produce 80 per cent. of those fine textiles that people in India and other countries love to buy. They serve the whole nation in hotels, restaurants, cafes, cinemas, theatres, geisha houses, department stores, buses, tramways, and at every place they greet you with a smile and say "arigato" (thanks) before you leave the place.

#### *Supreme Sacrifice*

I dare say that Japan's industrial success owes more than fifty per

\* It is not true in all cases, and I make this statement on the basis of personal enquiry. (Author).



In the Tea Gardens

**"Off with Latest News Film"**



A pigeon of the Hochi Shimbun (a prominent Tokyo paper) with latest photo film ready to start from the author's hand. Carrier Pigeons of newspapers in Japan travel faster than our trains.



cent. to the sacrifice of its sacrificing daughters. In India, a daughter is regarded as a burden, but in Japan she is a blessing to her parents. Their spirit of love for parents is wonderfully noble. Every year hundreds of girls sell themselves to feed their starving parents, who are victims of poor economic conditions in agriculture. Girls are the saviours of Japan. Take, for instance, the industries of Japan.

### *Industries Thrive on Them*

According to the latest official figures, in the spinning and weaving industry alone they furnish 82.4 per cent. of the "man power," the number of female operatives being 740,511 as against only 158,281 males. In miscellaneous industries they furnish 54.3 per cent. Although males outnumber them in lumber, machinery, chemicals, foods, ceramics, printing and book-binding, gas and electric works, and the metal industries, yet when the grand totals are summed up, women and girls are still in the lead, numbering 886,234 workers as against 774,098, or 63.4 per cent.

If now we broaden the scope of this inquiry so as to include all gainful occupations it appears that out of the 29,000,000 women in Japan proper 9,930,000 are wage-earners, again more than half of the total number of wage-earners. In late years they have steadily moved upward from exclusively "women industries" into the metallic and mechanical fields, and have also shown a tendency to rise from physical work to mental. In 1931 there were 3,986 women physicians and pharmacists, 154,153 nurses and midwives. In other groups the latest available figures are for 1928, when there were 96,081 women teachers; 46,737 "communications" employees, including, of course, telephone girls; and 9,452 railway helpers. Typists and shopgirls are legion. Of 17,000 women workers in Tokyo 76.57 per cent. contribute to the support of their families, besides earning their own living. The majority of these are from sixteen to twenty-five years old, and earn an average monthly wage of thirty yen. On this they can live and save a little.

*How They are Treated*

I have personally seen in many places, and particularly at the Kanégafuchi mills at Kobé, that the girl workers are treated with love and kindness. They do their work as a joyful duty and not as burden as our labourers do. With wonderful smartness, alertness and cheer on their faces, I found the girls managing their task so creditably. The neatness in the working and residential areas can prove a great lesson to many countries. Beautiful park, cinema hall, school and hospital attached to the mills are clear proof of how labourers are treated. Their beddings, clothes and rooms were decidedly much cleaner than some of the millionaires of India. Their double story hospital was far superior to the Civil Hospital at Delhi. When I saw groups of "off duty girls" loitering in the park in their multi-coloured kimonos, my eyes refused to believe that they were labourers. Some of the princesses in India would envy the freedom and cheerfulness of the working girls in the Kanégafuchi Mills.

Besides the free educational courses, women operatives in the said mills get free health insurance and medical service, with bonuses when they leave, based on an allowance of from forty to sixty days of wages at the end of one year of service, with from 10 per cent. to 20 per cent. more for each additional year. The average term of employment is two and half years. The usual reason for leaving is marriage. No indenture is required for admittance, and no restrictions are imposed on personal freedom except as are necessary to maintain a fair discipline.

This mill is one of the great Kanégafuchi system, which manages 115 factories for spinning, weaving, knitting and finishing cotton, silk, rayon, and wool, employing 45,000 operatives. Excepting Russia, I dare say, no other country arranges things like health lectures, study groups, reading circles, circulating libraries, theatrical and other entertainments, football, baseball and tennis for workers. But these are common in big Japanese factories.

*Treatment Varies*

But this does not mean that every single girl worker is treated in such a manner. The treatment differs according to the size, capital and kind of industry. It is true that in some smaller industries the treatment is not even half as good, but in general working hours are being reduced.

The annual report of factory overseers for 1930 says :

“Working hours are being shortened in general. But it must be remembered that overtime is widely done, especially by grown-up labourers in the machine-making factories.” The average number of working hours in factories in 1931 was ten a day, with a little more than half-an-hour of recess included, and the average number of working days per month was 26.4.

After an elaborate investigation on the field, the “fact-finders” for the Laymen’s Foreign Mission Inquiry reported in 1933 of Japan :

“Factory legislation has been radically improved in the last few years, and now compares favourably with that of other countries.”

Legislation for maternity protection is included in the Factory Law, the Mining Law, and the Health Insurance Law. A powerful influence in behalf of maternity protection and children will flow from the Emperor’s gift to these causes—¥750,000—made early in 1934 in honour of the birth of the Crown Prince.”

Unwholesome and improper labour conditions today are confined almost wholly to unorganized or poorly organized industries, such as small factories making miscellaneous objects, and some silk filatures. It is almost axiomatic that the treatment of Japanese labour is in proportion to the organization of the mills. Fortunately, the big textile concerns, which employ the mass of women’s labour, are the most effectively organized.

Average daily wages in textiles are as follows :—

	Male	Female
Cotton spinning	¥1.70	¥1.20
Weaving	1.50	1.00
Silk filatures	1.40	1.80
Dyeing factories	2.00	.90

(A yen is twelve annas in Indian currency).

### *The Dark Side*

Before I conclude this chapter, I would like to give the dark side of the picture, too, though the things are not as dark as painted below, but they deserve a reading.

*A Sad Tale*—A European correspondent recently writing on the subject said :—

“It is declared that no women in the world are as ill-treated as the women of Nippon. This probably is not true, but official statistics nevertheless reveal that one out of every ten wives of the lower classes is ‘returned’ to her home by her husband. In early days the figures were one out of every three.”

“While the upper classes do not resort to such measures so frequently, conditions have been and continue to be so bad among the lower classes that there is much truth in the saying that all a man has to do to get rid of his wife in Japan is to give her the equivalent of five cents for car fare and order her to pack up and get out.” (This is not true).

“This will not seem strange when it is explained that the etiquette imposed on Japanese women is really an etiquette of fear, derived from the old-fashioned moral code which enjoined unconditional and, therefore, absurd and abject obedience to a superior. A woman was told to obey her father, husband and brothers under every circumstance with ‘fear and humility.’”

“Today such obeisance is impossible especially when women earn their own living—there are more than a million and a half wage earn-

## Saviours of Japan



Women labourers at Kanegafuchi Mills



Selecting Cocoons







Nippon Bride



ing women in Japan at present—and the Japanese lass is now fully awake to the birthright of her sex.”

Though the above sad picture of treatment accorded to women is exaggerated, yet it cannot be denied that women are not yet perfect equals of men in the same manner as in India, and we must look in to it.

## CHAPTER IX

### THE FAMILY SYSTEM

*"The daily life of labourers is controlled by the idea of the family unit in Japan. Their incomes and expenses are treated as problems of the family as a whole. Such a system enables many workwomen and juvenile workers to work in factories for wages below the ordinary level."—The Asahi.*

Japan like several other things, such as culture, religion and Customs, has imported the family system from India, and is faithfully preserving it to her advantage. While in India the system has become deteriorated because of poverty, social evils and slavery, and there is a cry to put an end to family system, Japan has been saved by the very system in this age of competition. I am convinced that the family system itself is not bad, since it teaches real co-operation and sacrifice for the common unit. In India members of a family are burden to the earning member, but in Japan every one works and is a blessing to the family. That is the beauty of the family system in Japan.

The outstanding difference between the family system in Japan and the family system in Europe and America is that while in the former parents and children form the nucleus of the family, in the latter the married couple is the center of the family. The family in Japan is commonly called a large family or a patriarchal family, and the family in Europe and America is said to be a small family or modern family. The former is a family strong in the idea of constancy, aiming at preservation of the family name, family lineage, mode of life of the family, family occupation, and communal property of the

family. The latter has no inheritance of the family lineage, family occupation, and communal property. A new family is created by a man and woman, and is dissolved when they die or separate. In short, the longevity of the family is that of the couple.

Of course even in a family with the couple as a centre, children are included, but in such a family the position of the couple is more important than the union of parents and children. The tie that binds the couple is far stronger than that binding the parents and children. However strongly the parents and children are united by ties of kinship, the children will secede from the family and create new families when they are grown up and married. The new couples do not follow the mode of life of the old family as members of it. Nor do they inherit the family lineage. They simply live their own lives wherever they please, apart from the parents. If the new couples inherit anything from the parents, it is nothing more than material property with a market value. There is not from the parents' family any abstract or spiritual inheritance.

In a Japanese family the couple have a secondary significance. They are simply members of the family. The thing of prime importance in this family is the fact that the family name, the family lineage, and the family occupation are handed on to posterity, and the couple's importance is recognized only in so far as they serve this purpose of the preservation of the family by giving birth to inheritors. If some one else better qualified to maintain the family lineage, the mode of life of the family, etc. can be secured from outside, the couple is not necessarily the essential element of the family. Such a family is called a large family, but its important feature is not the fact that it has many members. However large, a family which has not for its object the preservation of the family lineage, etc. is not called a large family or patriarchal family. On the other hand, a small family consisting only of the parents and a young couple may properly be called a patriarchal family as long as it places importance on the durability of the family.

The Japanese family, whether large or small, makes it a cardinal point to preserve permanently the family. The inheritance is not alone material property, but the family name, the lineage, etc., that must be long preserved. Seeing that even the intelligentsia desires inheritance of this kind, it is quite natural for the more conservative class to cherish the idea of family preservation even more strongly.

In almost all cases a family in Japan tries to preserve its mode of life permanently through inheritance. This idea of the family is entertained by the whole nation, so that the nation has established a number of institutions necessary to the permanence of the family system. The most important are given below.

In the first place a wife is at once the other half of the husband and a new member of the family to which her husband belongs. As wife she must possess deep affection for the husband and harmonize her feelings with his, but as a new member of the family she must be faithful to the traditional mode of life of the new family. She must sink herself in the family custom supported by the husband's parents. However devoted she may be to her husband, she is not qualified to be a member of the patriarchal family until she is a devotee of the family traditions. Such a wife is liable to be treated coldly by the other members of the family, and will subsequently be divorced. In Japan not being qualified to observe the tradition of the family constitutes a salient reason for divorce. The fact that such a usage is recognized in the life of the nation is ample proof that a wife's capacity is fixed by the criterion of the permanency of the family.

Not only must a wife devote her life to the durability of the family of her husband, but she must, if possible, give birth to an inheritor whom it is her duty to bring up as a faithful observer of the family tradition, for the permanency of the family life can only be expected through the co-operative life of the parents and children. And in such a life the mother is highly important, for not only does she give birth to the child, but she is best qualified to train the child.



Charming Japan





Then in case she proves barren or lacks the ability for bringing up children, she is regarded as lacking in important qualities as the wife of a patriarchal family, however great her attainments may be as a woman and however deep her affection for her husband may be. In present-day Japan, few wives are divorced for childlessness, but in by-gone days a wife's barrenness was considered the first reason for divorce.

Thus in the Japanese family a wife must possess various qualifications, and at the same time a number of restrictions are placed on the children. The most important child is the boy-inheritor. He is obliged to keep up the mode of life of the family after his parents are dead and to maintain the internal order of the family. He has the responsibility of representing the family at social functions. The boy inheritor is always the eldest son, and he is differentiated from the other children and entitled to special treatment in the family life. He inherits the power of ruling the family, the right of supervision over the estate, property, etc., which belonged to his father, and in return for these privileges, he must enter into the tradition of the family and faithfully preserve it. He must also assure the family members of a living. As he must be equipped with such important qualifications, he receives special training from boyhood. In a family system of this sort, it is quite natural that he should not be allowed to choose a wife as he likes, since the character of his wife will have a great influence on the family life. A wife is selected when the chief patriarch and the lineal relatives recognize that the woman will bring advantages to it. The inheritor who receives such special treatment would be deprived of the right of inheritance should he be disobedient to the family training and tradition. The patriarch would deprive him of it despite his great natural affection for him and get another inheritor.

Since the inheritor has such an important position in the family life, the Japanese law provides a procedure by which an inheritor is sought elsewhere when one is not to be obtained among the family

members—that is, the family is allowed to adopt a son. The adoption of a son is a fiction by which a man who has no blood relation to the family is regarded as a son in the family life. The adopted son is a new member coming from outside of the family in order that the family name and lineage may be maintained, and he does not necessarily serve the purpose of continuing the descent of the blood. The feature of the patriarchal family is that the continuation of the blood may well be spared, but the communal life of the family once established must not be discontinued. Acting on this idea the family seeks an adopted son to inherit abstract things such as the family lineage and tradition, even if the continuity of blood descendants stop. It will be seen that the adoption of a son is not due to an instinct for preserving the species, but to a natural demand of the communal life.

Then why must the tradition and lineage of the family be permanently preserved? What benefit accrues from the continuity of these things? Well, the once-established communal life, *i.e.* the family, is respected by its members, simply because they recognize a great value in it. They recognize a value in this communal life because they are united by affection and love and in it can spend a common life materially and spiritually. In the same family, each member's joys and sorrows are equally shared by all the others.

Thus the family system gives stability of livelihood both materially and spiritually. If, therefore, each member has differences with the rest of the family and is ready to sacrifice the others for his own requirements, thus threatening the stability of life, the idea of respecting the family tradition is minimized and the continuity of the family becomes very difficult. The family in Japan is a sort of co-operative society in which every member helps in making it prosper.

Let us therefore resolve not to abolish the family system in India, but to purge it of all evils that have crept into it. If Japan can benefit from the family system, why should not we, the original authors of this co-operative system?

## CHAPTER X

### SECRETS OF INDUSTRIAL SUCCESS

*India is the original home of cotton but it depends on Lancashire and Japan for her clothing today. Mark the progress of Japan.*

#### *A Short History*

Hardly three-quarters of a century have elapsed since Japan was freed from the bondage of feudalism and set about organizing a modern economic system. The world has wondered that during this brief period, Japan has transformed itself from a pure agricultural state, with an infant domestic and hand industry, into one of the greatest modern industrial countries. After a succession of internal civil disturbances, Japan entered upon a new era in 1868. The new Government, realizing that the foundation of economic development had to be advanced by industry, paid the utmost attention to the encouragement of industry.

As a first step, Japan established government factories and adopted the new equipment of foreign industrial Powers. A number of foreign engineers were employed. Such industries as reeling, spinning, woollen-yarn, iron-manufacture, cement, paper, glass, drugs, etc. were developed by this method. With the exception of a few, these industries promised to be profitably placed on an independent footing in a few years, or in a decade or two, and hence were transferred to private management.

These industries gradually developed as the nucleus of Japanese industry in the construction period, and were placed on a sound financial basis, through the progress after 1885 of communication and transportation facilities, the perfection of monetary organs, and

progress in paper-note readjustments which brought forth an increase of capital, and reductions in rates of interest. This also offered a good chance for various domestic industries to transform themselves. Some industries, such as match-manufacture, paper, hosiery, etc. had already made such progress before the Sino-Japanese War of 1894 that they not only drove out rival foreign goods, but some of them even found their way into foreign markets. While the export of manufactured goods was 11% of all exports in 1888, it had increased to 24.5% in 1893. On the other hand, the import of manufactured goods decreased from 45.5% to 33.1% in the same period.

It was after the Sino-Japanese War that the foundation of Japanese industry of the modern type was firmly established through the progress of art and the mechanization of industry. The principal factors that stimulated the industries of Japan were the abundant supply of funds owing to the readjustment of paper-notes, the unification of the means of conversion, and the development of monetary organs ; rising commodity prices with reductions in rates of interest, depreciation of silver (up to 1897 Japan had practically been on the silver standard); increase of demand for Japanese goods in domestic and foreign markets ; development of organs of transportation and communication.

The number of factories with over 20 employees increased from 2,767 in 1892, to 5,985 in 1894 and to 7,154 in 1895. Although the number of factories decreased toward the end of the 19th century it again increased to 8,274 in 1902. The export of manufactured goods increased from 24.5% in 1893 to 29% in 1902, while the import of such goods decreased from 33.1% to 27.3% during the same period. After passing through the Russo-Japanese War (1904-5), Japanese industry went forward with leaps and bounds. Big factories with large capital and equipped with machinery on a grand scale were established throughout the country. The output of these factories continually improved both in quantity and quality. And old industries that failed to move with the times for one reason or another

gave place to new industries, and thus manufacturing in Japan was completely transformed from what it had been ten or twenty years before. Especially, as a result of a change in the tariff system in 1911 whereby Japan was freed from the conventional tariff, various branches of industry were greatly benefited by tariff protection, and their development was accelerated. Figures concerning the number of factories, employees, industrial companies, capital, trade, and customs tariffs all reflected a great industrial advance. This tendency by no means declined in the beginning of the Taisho period (1912), and in 1914 when the European War was on, Japanese industry enjoyed unprecedented prosperity owing to the fact that the demand for goods in the domestic market soared as the import of foreign goods decreased or even stopped, commodity prices climbed, new markets were acquired abroad, and orders for ammunition arrived.

New factories were continually built, and the old plants were enlarged. Technical skill also improved. Those industries which had not been on a paying footing because of foreign competition grasped this unique chance to rise. Indeed economic circles enjoyed a golden age. A few figures will show industrial conditions during this period. In 1918 factories employing over ten workmen numbered 22,391. The export of manufactured goods was 43.5% of all exports, while the import of manufactured goods was 10.1% of all imports.

### *World War Helps*

Honest, skilled and contented labour, simple management, efficient business methods are not the only factors that lead to success of industries in Japan. Some other factors contributed their share, and the great World War of 1914 proved a great blessing to Japan. May I say it was a godsent opportunity.

The Great War was the starting-point in Japan's speeding-up process for some reasons not wholly obvious. How much the outbreak of that war meant to the development of Japanese industry cannot be grasped without taking into account Japanese-German

relations.

Down to 1914 Japan relied to an extraordinary degree on Germany, not only for the instruction of her young men in technology, but also for innumerable supplies in the shape of chemical and other technological products that she never dreamed of making for herself. After graduating at Charlottenburg or some similar German school, her young men remained for the most part in Germany as experts in the big industrial factories. War instantly achieved two results : cut off all German supplies from Japan, and sent these trained young men packing home.

Two other results speedily followed. To supply herself with commodities for which she had depended on Germany, Japan started plants of her own, to manage which her technologists were thrown on their own resources.

Thus the Great War stood Japan on its own feet as a manufacturer of multifarious commodities. It also brought into the factories already established, such as those making textiles, young blood and trained brains.

But Japan was confronted not only with her own domestic demand for the goods she had been buying from Germany ; all the warring Allies so busy producing arms and munitions that they had no time for anything else, began to deluge her with all sorts of orders. Her participation in the war, while highly effective, involved no large contributions of man power, her services being almost wholly on the water. She therefore became a purveyor to the Allies not only of the munitions and accoutrements of war, but also of general commodities of every description. With characteristic adaptability, alertness, and skill she responded to all demands with amazing celerity, and consequently, during the four years of the war, amassed an amazing wealth.

Japan was on the very verge of national bankruptcy when the war broke out. But her receipts from the sale of new industrial products were so enormous as to add twenty-eight billion yen to the national

wealth during the war period. To produce these new goods she increased her capital investments from ¥10,000,000 to ¥356,000,000. She also speeded-up her old industries. Shipments of pig-iron grew from 240,000 tons in 1913 to 690,000 in 1918; of steel from 250,000 tons to 530,000. Not only so, but the prices of all the old exports soared; for example, raw silk from ¥800 a bale to ¥1400, cotton yarn from ¥100 to ¥400.

This, of course, was a veritable tidal-wave of prosperity. Like other tidal-waves, it receded. News of the Armistice brought pig-iron toppling from a peak price of ¥550 a ton to ¥350, and by the spring of 1919 it had fallen to ¥120. Copper, which Japan had been exporting, fell from ¥170 a ton to ¥35, and the cost of chartering a ship from ¥47 a ton to ¥9, not enough to pay for sailing it.

Not until 1920, however, did depression actually set in. At the beginning of that year Japan's foreign obligations stood at ¥1,600,000,000 as against ¥1,900,000,000 in 1914, and her holdings in gold and foreign investments at the enormous figure of ¥4,000,000,000 as against only ¥810,000,000 four years before. In March, however, the depression began, with the result that by the end of 1922 gold reserves were reduced to ¥570,000,000: less than when the war began.

On top of this came the great earthquake and fires of 1923, blotting out Yokohama and destroying two-thirds of Tokyo, with a loss of ten thousand million yen in property alone, to say nothing of human lives.

To repair these gigantic damages Japan borrowed £25,000,000 from England and \$150,000,000 from the United States, for which she was charged at the enormous net interest rate of seven per cent.

Then the Cabinet partially atoned for its grave economic error by imposing on industry a stern retrenchment and the demand for rationalization as a national policy. The industrialists responded to the demand with amazing efficiency, and when the new Cabinet in 1931 suspended gold payments the new tide of industrial success set in that is still on its flow.



### *History of the Textile Industry\**

In Japan the origin of the textile industry dates back to the mythological age. The production of silk and cotton fabrics are mentioned

#### *"India, the Home of Cotton"\**

Following observations by Dr. James A. B. Scherer, author of *Cotton as World Power*, will remind my countrymen of the tragic fall India has witnessed since the advent of foreign rulers :—

\* "India is the original home of cotton—if we except the aboriginal Americans, who were isolated, and consequently had no influence on the development of the cotton trade as we know it. Cotton cloth was first seen in Europe when the soldiers of Alexander the Great brought some of it back, as a curiosity, in the fourth century before Christ. All India was clothed with it then, as today ; some of the ancient textiles being so delicate and beautiful as to give rise to the poetic description, ' webs of the woven wind '.

Centuries passed before the new goods made any impression on England, whose people wore wool exclusively. When cotton goods did begin to come in, a fierce conflict ensued with wool, which was then styled ' the flower and strength, the revenue and blood of England,'—so important was it in the economic life of the people. Opposition to the new Indian ' fripperies ' became so pronounced that the wool weavers of Lancashire, already influential in politics, secured the passage of extreme excise laws, one of which (in 1666) actually imposed fines on the survivors of any dead person not buried in a woollen shroud—perhaps the strangest of all English laws. But when Lancashire weavers finally understood that their fellow countrymen and especially their fellow countrywomen were bent upon cotton goods, they decided to make a virtue of necessity. Inventors succeeded in producing a marvelous succession of machines for spinning and weaving cotton, instead of wool, wherein lies the origin of the British Industrial Revolution.

India was long the sole source of the raw material that turned pastoral England into ' the workshop of the world ' ; until an American inventor, by devising the modern gin, made the American cotton plant commercially available. America then forced India into a secondary position in the cotton trade, the Indian fiber being brittle and harsh as compared with its New World rival. Japan, however, has developed extraordinary skill in combining the two fibers in her mills, mixing the cheaper Indian stuff with the American in such a manner as to effect marked economy without depreciating the product. Until two or three years ago she bought from both countries—roughly speaking—equally. But lately she has favored the United States, so that as shown in the opening chapter, she now takes from us about three-quarters of her supply."

Journalists Entertained



Foreign press correspondents were recently entertained by Chief E. Amu, of the Information Bureau of the Foreign Office, in Tokyo.



in old chronicles. But the so-called silk fabrics of ancient times were limited to some sort of pongee and the cotton fabric called "yu" in old books was not real cotton but "kozy" (paper-mulberry) or hemp cloth. It was in the 16th century that real cotton cloth was manufactured for the first time in Japan.

Cotton was not a native Japanese plant. The first cotton seeds were brought into Japan from the Continent of Asia in 789, but for a long time cotton was not used as a fabric material. It is said that it was in 1532-54, when cotton cloth was manufactured for the first time in Japan. During that period an operative of the Kagoshima Clan devised a cotton loom and improved it. After that cotton fabric became the main material of clothing of the Japanese people. After the 16th century, cotton spinning and weaving were mainly done by women at home and cotton cloth was manufactured throughout the Island Empire. Formerly cotton was cultivated quite extensively. But the supply of home cotton fell below the demand, and to-day almost all the cotton used in Japanese factories is from abroad. The beginning of the woollen fabric industry in Japan is quite recent. It was first introduced into Japan with the opening of her doors to the world about sixty years ago. And 99% of the material for woollen fabrics is imported from abroad.

In old times the spinning and weaving both of silk and cotton were done by the women of the family. The fabrics thus produced were exclusively for the consumption of the members of each family. In due course of time the women folk began to produce more cloth than was needed at home, the surplus being sold for profit. And later with technical improvements and increased demand, fabric manufacture became a specialty of certain industrial people throughout Japan, although on a small scale. Each local textile centre produced fabrics with distinctive features both in dyeing and were upheld from generation to generation. According to the local climate, manners and customs, population, labour supply, power and material used, facilities of transportation and banking and other

factors, local centres of the textile industry were created in certain districts and each centre produced fabrics with distinctive features. Local centres made developments peculiar to them. If we observe the changes and advance from the point of view of management, it may be said that in the textile industry of Japan the household stage was replaced by the factory stage with modern facilities and small scale and individual manufacture was displaced by large scale manufacture by corporations. And in variety of goods there was also a phenomenal change. With progress in technique, coarse cloth of simple patterns was replaced by fancy cloth of exquisite patterns.

The technical and managerial progress of the Japanese textile industry is said to be prominent and the industry is still advancing rapidly, a managed textile industry being talked of lately.

### *Why Japanese Goods Are Cheap*

(1) First comes the labour factor. There is a long-standing tradition in Japan to the effect that from olden times up until to-day for some reason or other men have regarded the toil of spinning and weaving as the toil of women exclusively and, therefore, men have not been willing to engage in the craft. So except in some work that needs highly technical skill, men do not engage in weaving. In almost all cases female operatives are employed. Usually female labour is cheaper than male labour. And, moreover, Japanese female operatives are recruited from among the daughters of farmers and farm labourers, and these girls are employed in factories for a short period before their marriage. These female operatives leave the factories as soon as they are married. As their period of toil at factories is short, naturally the wages are low. But most of the married operatives do not abandon the weaving craft. They do spinning and weaving at home in their spare hours, taking advantage of the skill acquired in the factories. As these married women work in their spare time, they earn. Thus the fact that labour, which is counted a

large item in the cost, is being kept down, is one of the main reasons why Japanese fabric prices are low.

### *Reduced Expenses*

(2) The Japanese way of management in the fabric industry is counted as another principal reason for the cheapness of Japanese goods. The Japanese textile industry is rationally managed and controlled. The management is doing their best to reduce running expenses to the utmost, although there are different ways of limiting the running cost according to the sort of fabrics to be manufactured. The following is one of the ways of economizing running expenses at large spinning factories which have subsidiary fabric manufacturing factories attached to them.

In Japan cotton textiles are manufactured either at small factories at which only weaving is done or at subsidiary factories of large spinning companies. The former mainly produce goods for home consumption, while the latter produce goods for export. If any big factory exclusively produces yarn on a large scale, it is apt to be overstocked and supply goods over the demand, consequently causing a fall in market prices and naturally diminishing the profit to be gained by mass production. Hence some large spinning factories in Japan, to keep prices favourable by putting a limit upon the supply of goods to the market and to enjoy the profits to be gained by quantity production went into weaving as a side-business. As these factories make profits by the sale of yarn produced on a large scale and by putting a limit to their supply of yarn, they need not stress big profits on the sale of their fabrics. A comparatively small margin of profit on their fabrics satisfied them. For example, if a spinning factory engages in weaving, too, it is able to produce yarn suited to its own requirements, save the expense and time required for packing yarn, use cheap motive power and cut management expenses. Consequently the factory can get cheap but good material for its weaving department and can sell good fabrics at rather low

prices. For such a spinning factory, weaving is merely a side-business, therefore, the money for the dividends for shareholders come directly from the reserve funds of the concern. Usually in Japan, cotton importers export fabrics, so there is little loss of profit in the shape of commissions. The channel between the fabric producers and exporters is not complicated. So Japanese cotton fabrics may be exported at low prices.

### *Other Reasons*

(3) Other reasons why Japanese cotton goods are cheap are the two shift system at weaving factories and the supply of cotton at a lower price than that asked in cotton producing countries. It can not be denied that the two shift (night and day) system relieved factories from the pressure of bankers and, also, contributed not a little to the development of the Japanese textile industry. But at some factories the one shift system is employed with desirable results, because the abolition of night work means the saving to the factory of hospital expenses, the improvement of the health of the operatives and the furtherance of their efficiency. The five big Japanese factories are said to have made some sort of gentleman's agreement for a reduction of working hours, and the agreement is expected to bear fruit in the near future. As for the factories that still adhere to the two shift system, they are following the system because (a) the replacement of the two shift system by the one shift system means a drastic expansion of factory equipment, with business depression and bad effects upon the profits of the factories, and (b) if any factory abolishes its night work without due expansion of equipment to meet the gap, the output of the factory will diminish remarkably, with a great loss of foreign markets. From both the social and economical points of view almost all Japanese textile factories are for the one shift system, and at these factories elaborate preparations are being made for the abolition of night work.

*Keen Competition*

(4) It can not be denied that in Japan there were cases of cotton being supplied at prices lower than those being quoted in the cotton producing countries. The total amount of cotton supplied at dumping prices has been less than a million yen throughout Japan. If viewed in the light of the huge consumption of cotton in Japan, the amount seems negligible. But if it be viewed in the light of principle and desirability, it is a serious matter. The people concerned have been trying to check such business transactions for a long time, the amount diminishing year after year. Such dumping transactions are said to be brought about by keen competition among cotton dealers, and pressure upon them from influential factories. Small cotton dealers have been eliminated from the field one after another by competitive transactions and only large and fair dealers have survived. Such unfair competition is expected to be discontinued in the near future.

In the early stages of the modern Japanese textile industry, there was a clear distinction between the products of big factories and small mills, the former producing goods for export and the latter producing goods for home consumption. But with the remarkable growth of the industry of late, especially the phenomenal development in the line of export business during and after the World War, small mill owners began to produce export goods as well as home supply goods. But as mentioned previously, because there was a difference in the quality of the goods produced by small mills and large factories, the small mills were not able to compete with the large factories in quality of goods and have been trying to compete with them through cut-price sales. Therefore the small mills have striven to find suitable means of reducing costs, and it seems that they have been notably successful. One way of reducing costs at small mills has been to abolish the winding of yarns in frames, and twisting the bunches, which means a waste of time and difficult unwinding at the weav-



ing machines. During and after the World War, about 70% of the yarns were wound in cheese or spool forms. This was one example that showed how small mill owners were eager to cut cost. Another way to cut prices and save sales expenses was to have simplified business dealings. Formerly the goods produced at small mills were not sold as simply as the goods produced at large factories. Of late small mills have begun to sell their goods by pooling them with the help of large textile exporters. That is to say, these large exporters have urged the necessity of establishment of local associations of small mills, enabling small mills to produce such fabrics as have a bright future but are not profitable at present. The exporters have been willing to supply funds for such enterprises. These exporters obtain a fixed rate of commission by agreement with small mills and then gather the goods produced in such a way and export them to overseas markets. If an individual mill started such an enterprise independently, there would be no profit for it. In Japan usually textile exporters engage in the sale of yarns. So the profit derived by the above-mentioned method and gained by the exporters is said to consist of the interest, fabric sales commission and yarn sales profit. The above-mentioned examples are some of the means by which Japanese goods are kept at low prices. And these examples show how the people concerned are striving to find rational ways to cut costs. Thus a great quantity of goods at low prices but of good quality is produced in Japan and supplied to the markets of the world.

## CHAPTER XI

### SKILLED AND CONTENTED LABOUR

*"Measured in terms of contentment it would be hard to say that the Japanese worker lives on a lower standard or leads a less agreeable life, than an English worker. Japan labour is certainly not sweated or oppressed."*—*The Spectator (London)*.

I have not visited Russia, but have visited Europe, America, and the East and if anything has specially impressed me in Japan, it is the cheerfulness, honesty, skill and contentment of the labourer, whether a male or a female. Slums do exist in London, New York, and also in the industrial centres of Japan, too, but in much lesser numbers than in England and America. The conditions in slums of New York, and London are in some cases worse than those of Japan, but as a rule (of course, there are exceptions) the Japanese labourer is more contented, cheerful and honest than anywhere else in the world. However there is a great scope for improvement, as long as every labourer is not amply provided with funds to lead a life of real happiness.

#### *Secret of Contentment*

The labour in Japan especially in the textile mills (some of whom I have personally seen) is generally contented because of the excellent treatment afforded by the employers.

Large dining halls with chairs and tables (having "ready lunch" boxes), up-to-date cinema and theater halls, parks, neat and well ventilated rooms (for residential quarters), free schools for education in literature and fine arts, such as painting, music, dancing, tea ceremony, up-to-date and well kept hospitals for labourers are some of the

things that I have personally seen in labour areas in Japan. The free hospital for labourers that I saw in Kanegafuchi Mills in Kobe was decidedly much better in all respects than the Civil Hospital in the Capital of India. Any visitor to Japan can see things for himself and I would request the mill owners of my country to personally visit Japan and study the secrets of Japan's success instead of being misled by the false and interested propaganda of those who have been beaten by Japan in the industrial field.

When the mill owners and industrialists of India visit Japan, they will themselves realize that (1) Honest and skilled labour, (2) Its kindly treatment, (3) Simple and inexpensive management are mainly responsible for Japan's industrial success.

### *An Important Secret*

It is true no doubt, that the labour in Japan is cheaper than Western countries. The reader will ask how the labour remains contented with low wages ?

The secret lies in the family system which as pointed out in another chapter, teaches co-operation and individual sacrifice for the common good of the family.

We must not forget, in considering the life of labourers in Japan, a peculiar circumstance hardly paralleled in any other country in the world. This is the circumstance that the family system is still a powerful basic factor in the daily life of the Japanese. In Japan the family system began with the history of the race. Not only in spiritual culture, but in economic development, the family or tribe always constituted the unit. With the Restoration of 1868 Japan adopted the modern industrial system and the development of liberalism in the Western sense of the term was remarkable, but this Westernization of Japanese society has in no way destroyed the family system which has been the foundation of the Japanese social system for over three thousand years. The new economic system founded on liberalism or individualism has been skilfully harmonized with the old family

system, and there has been created a peculiar mode of life. Since the World War the economic system of Japan has rapidly developed into the most extreme form of capitalism. The daily life of labourers is, however, still controlled by the idea of the family unit. Their incomes and expenses are treated as problems of the family as a whole. Thus in the case of the textile industry, which is the representative industry of Japan, a woman-labourer puts her wages into the pooled income of the family to which she belongs and gets her proper share with other members of the family. The same is the case with skilled male labourers. Such a system enables many work-women and juvenile workers to work in factories for wages below the ordinary level. In other words, women-labourers or juvenile workers who cannot keep themselves independent can do so in common with the other members of the family. It is therefore erroneous to judge the standard of living of Japanese labourers by the wages they get. The existence of the family system must always be taken into consideration in studying the life of the Japanese laboring class.

Now let me present the readers the opinions of responsible public-men and press on the subject, "Simple Needs of Japanese."

President Tsuda of the Kanegafuchi Company does not overstate the case in saying: "That the living conditions of the Japanese spinning workers is much better than in England is admitted by all Englishmen who have personally inspected the conditions of the Japanese spinning industry. The only difference is in the mode of life in the two countries. In other words, it is the question of the difference between cheese and pickled radish, the latter being eaten in Japan in the same manner as cheese is in England," and radishes being far cheaper than cheese. Developing this idea, another Japanese says: "Transplant a Japanese mill-hand to Lancashire, give him an iron bed with a soft mattress, put him on a ration of bread and butter, beef-steak, coffee and cream, and he will go on a strike, demanding Japanese bedding spread on a matted floor, and a ration of fish, rice and vegetables which, to him, are more palatable and

wholesome. It is the misfortune of the British or American mill owner that his standard calls for higher-priced materials than the Japanese, that is all."

### *Englishman's View*

"Such advantages as Japan enjoys as a result of her depreciated yen may be short-lived," writes the special correspondent of the *London Spectator*, "but there will still remain permanent elements in her industrial fabric which will make her competition increasingly formidable for an indefinite period. One of these, of course, is the standard of living in Japan. To call it a low standard begs the question. It is Japan's standard, a standard with which she is satisfied, and it should be described less as low than as simple and inexpensive. Measured in terms of contentment it would be hard to say that the Japanese worker lives on a lower standard, or leads a less agreeable life, than an English worker. Japanese labour is certainly not sweated or oppressed. Without any such stimulus the average Japanese works hard and takes an interest in his job, and with a thoroughness which a competent observer acquainted with both countries sometimes misses in Lancashire. For better or worse, and in some respects no doubt it is for better, the average Englishman does not think of trade and industry as the chief business of life. The average Japanese and Chinese do, and the result is that the factory and the office in Japan or China is animated by a kind of convinced determination which is absent or deficient in Western countries."

### *Unity of Purpose*

This "convinced determination" has been noted and emphasized—so far as Japanese industries are concerned—by such trained and unprejudiced observers as Messrs. Sansom and Kermode, attached to the British Embassy in Tokyo. In their latest report to their government they say: "One cannot escape the impression of a rare unity of purpose and concerted effort. Such reflections as these may seem

out of place in an economic report but it is difficult to understand the position and the prospects of Japan as a modern industrial state without appreciating the national spirit which shapes her activities. The industrial growth of Great Britain, and even of more deliberately organized states has been haphazard in comparison with the development of Japan, which has been the result of a policy aimed at making the Japanese Empire an economic unit as completely self-contained and self-supplying as physical limitations would permit.—The assistance given to industry by the state in terms of money is of comparatively modest dimensions ; and the principal form of government help is probably protection by import tariff. Apart from such measures, however, the Japanese Government is not backward in taking positive steps to direct the course of industry and trade by legislation. Thus in pursuance of a declared policy of 'rationalization' a law for the Control of Staple Industries was enacted in 1931, by which the competent Minister of State is empowered under certain conditions to force a minority of persons engaged in a staple industry to participate in an agreement made by the remainder for the control of production or sales," the Minister usually exercising his authority to prevent overproduction and to increase the price of exports instead of decreasing it. "In 1931 also, amendments were made in the laws governing Manufacturers' Guilds and Exporters' Guilds. These guilds are composed principally of small-scale manufacturers and traders, and the changes in question were made, to quote an official memorandum, 'in order to hasten the process of rationalization.'"

### *More Secrets*

"Rationalization" is a word more common among the English-users of Japan than anywhere else in the world ; corresponding to the frequency of the use of its Japanese equivalent. This is because the process it denotes is so much to the fore. "Rationalization" is used in Japan to denote the application of carefully reasoned processes to every branch of industry, including, of course, sales programmes.

Nine pages are devoted to it in the current issue of the *Japan Year Book*, from which a few citations may be useful in illuminating some of the secrets of Japan's industrial success.

"Rationalization, like one's ideal, can never be complete. The standardization of equipment, machinery, tools, implements, etc., and the simplification of merchandise are known to form the basis of the technical side of the rationalizing process. It enables producers to reduce the costs of production through homogeneous mass production, economizes expenses for the sellers by relieving them from carrying unnecessarily large stocks, and also by facilitating their transactions ; while the consumers, too, are greatly benefited by being able to buy cheaply and make more accurate selection. For these reasons many countries have each a special organ devoted to this purpose of standardization and simplification. In this country, a Board to investigate the standardization of industrial arts was established as early as 1921, and efforts have ever since been made to determine the best standards for any industry and to disseminate knowledge of and encourage the adoption of the standards thus determined. With the establishment of the Rationalization Bureau, the work of this Investigation Board was brought under its jurisdiction. The number of standards so far fixed by the Board is 106. The result of their use and dissemination has been very satisfactory, the most conspicuous case being in Government works. The Yawata Iron Works, which hitherto manufactured 657 kinds of articles has limited their number to 120 in conformity with the principle of homogeneous mass production. As a result, not only has the amount of steel manufactured there increased considerably, but the coal-consumption per ton of steel has been reduced, contributing to a great reduction in production costs. It may be added that the Board is a member of the International Standardization Society, thus contributing to the standardizing movement among nations."

*Better Organization*

Rationalization in Japan has been so successful that Dr. Arno S. Pearce, for many years General Secretary of the International Federation of Master Cotton Spinners' and Manufacturers' Associations, with headquarters in Manchester, agrees with Mr. Moser of the United States in the view that no cotton-mills anywhere are better organized and managed than in Japan.

For example, Doctor Pearce comments on the absence of hedging—the protection of an investment or speculation by taking some offsetting risk. “It was a great surprise to me,” he writes, “that not one of the big combines and very few, if any, of the financially weak mills hedge their cotton purchases. I was assured time after time that it is quite a common occurrence for these combines to have thirty thousand or fifty thousand bales and at times even eighty thousand bales unhedged.” By this practice, uncommon in England, they reap handsome, often enormous profits from purchase of raw materials when the market is right.

Again, the Japanese method of mixing raw cotton of various staples so as to produce yarns or fabrics of various grades to meet the tastes and requirements of the countries to which they are shipped impressed Doctor Pearce as “an art of which the Japanese mill managers are justly proud.” “It is a secret jealously guarded by all mills,” writes Mr. K. K. Kawakami in *Foreign Affairs*. “The protection of the various materials in the mixture varies to harmonize with the local conditions of the purchasing countries. The Japanese mills endeavour to produce what the purchasers want, and not what they think the purchasers should like. That is why Japanese cotton goods have won new markets.”

*Efficient Management*

That is one reason, but it is not the main reason. The main reason is to be found in efficient management and the use of down-to-the-



minute equipment. This has already been emphasized. It is driven home by President Tsuda in a comparison with England. England has fifty million spindles, Japan some eight million, or only sixteen per cent. Yet in 1933 Japan outdistanced England in cotton exports !

Recapitulating the factors in Japan's industrial success, we may strike out as false : inferior goods, sweating, and dumping. Up-to-date equipment ; scientific management, including sales management ; government supervision ; and, above all, hard-working, skilful, and contented operatives, are other factors that contribute towards success.

Let me refer to an article by M. J. C. Balet in *Le Monde Nouveau* which strikingly confirms the above conclusions. He says : " People do not work and sell at a loss for long, and especially do not do so deliberately. To speak of Japanese dumping is nonsense. Not only does Japan not sell at a loss in relation to internal prices, but in fact her export prices are not lower than those of the internal market. Moreover, her industrialists receive no subsidies. Japanese commercial success has much simpler causes, such as :—(1) The urgent necessity, first, of living, and, next, of assuring the future of a prolific race crowded into a poor and small archipelago ; (2) A great national ideal, served by an unequalled discipline and will ; (3) A marvelous sense for the assimilation and adaptatoin of the most perfect scientific processes."

" All these causes," he says, " will be insufficient to explain Japan's extraordinary success if we forget that besides all kinds of dumping (the work of men) there is also a social dumping (the work of centuries) which favours some countries to the detriment of others. This arises from the difference in living-standards among different people. Generally, nations with low standards are behind high-standard nations with respect to science, production, and commerce. But let us suppose that a nation, while keeping a low standard of living, raises itself to a parity with the first nations of the world in power and civilization. In industrial and commercial competition it will then

have a superiority equal to the difference in the living-standards. Such is precisely the case of Japan, a case without precedent in history. It is in this social dumping (which, however, grows less and less as the Japanese living-standard gets nearer that of the nations which have been its model) that the fundamental reason for Japanese expansion must be sought."

### *Geneva Official's View*

Another French authority, M. Fernand Maurette, visited Japan in the spring of 1934 to observe industrial and labour conditions on behalf of the International Labour Bureau (at Geneva), of which he is vice-director. "I must say," he is reported to have said, "that my impressions have been very good. I have seen many factories, have observed conditions in them, and have discussed problems with competent government officials and labour leaders. I have found a very good spirit in the factories and among the workers. Japanese labour organization and the rationalization in the factories are impressive, but still more impressive, I have found, are the Japanese workers. Active, enthusiastic, happy and efficient, they are very intelligent people, and I consider them to be the most valuable capital in the Japanese nation. However, Japan's commercial expansion has raised the question of the Japanese standard of living. Western people do not know how the Japanese workers live. The cost of living is cheaper here, but I do not see any low standard of living. And it is this fact—the high level of the Japanese worker and his living standard—that must be explained abroad more frankly and clearly by Japan."

### *British Industrialist's Testimony*

Nothing can support my conclusions better than the frank statement of Sir Harry McGowan, K.B.E., Chairman and Managing Director of Imperial Chemical Industries, Ltd., in a recent article in

the *Crown Colonist*.

"The British Industrialist's following opinion should serve as an eye opener to Indian millowners of "Mody Clan." He says :—

"There has probably never been a trade phenomenon which has developed so rapidly as Japanese competition. Four years ago it was hardly showing above the Eastern horizon, a little cloud no bigger than a man's hand, but now it has covered practically all the markets of the world. It may be interesting to consider for a moment what lies behind this development, and what has enabled Japan to develop a trade with such amazing speed and to undercut older established trade rivals so drastically. The driving force is supplied by Japan's need to sell goods abroad in order to maintain some equilibrium in her trade balance. Her rapidly growing population, make it imperative for her to sell more goods abroad. The second factor is the depreciation of the yen. Originally forced on her by necessity, a depreciated currency has advantages which Japan has not been slow to recognize. As we know in Great Britain, the depreciation of the £ sterling, following the abandonment of the gold standard, enabled us to recover a substantial part of the international trade we had lost during the preceding year when the £ was over-valued. Roughly speaking, the £ was depreciated in those days by about 35 per cent., but Japan has outbid us in competitive exchange depreciation, and the yen now stands at a gold discount of 63 per cent., without any guarantee that it will not go lower."

### *Efficient Organization*

"The next important factor is the efficient organization of those Japanese industries around which competition principally centers, and the deliberate planning of her export campaign. Japan industrially is a new country, which has sprung almost fully armed, into the industrial arena. She has, therefore, been able to build factories on the latest plan, incorporating the most modern machinery, and in short, to pick and choose among international industrial practices,

and adopt that which was best suited to her needs. She has shown great wisdom in buying only the finest and most up-to-date types of machinery. She has organized her industries in large-scale units. Further, she has evolved a system of industrial and Government co-operation in the conduct of export campaigns, by which means the advantages of exchange depreciation and efficient production was translated into concerted efforts overseas."

### *Happy Workers*

"There has been much loose talk of long hours and low wages in Japanese industry. It is true the Japanese work long hours. It is true also that their standard of living is lower to our Western eyes. But while I was in Japan last winter, I made a tour through Japanese factories and was able to find no outward signs of malnutrition, lack of physical energy or discontent among the workers, which might be expected to be evident were they really overworked or undernourished. As the Japanese ambassador said the other day, though the Japanese worker does not eat roast beef and potatoes, he would not choose them were he able to afford them. The Japanese worker keeps fit and happy on his—to our minds—inadequate ration of fish, rice and vegetables."

### *Business Methods*

"There is one more factor which makes for Japan's success, and that is her realization that the needs of the present age are for goods where price is more important than quality. In a time of world depression, price is the decisive factor in purchasing. Japan has realized this more than any other nation. Her manufacturers and merchants have also realized the necessity of studying the needs of individual markets, and have been at considerable pains to give each customer what he wants at the time and place that it is wanted, and patterned, designed and packed in a manner to please his particu-

lar fancy. The Japanese deserve credit as pioneers. They study the customer's demand for prompt and even immediate delivery they quote in his own language and not Japanese, and express units of quantity and price in the measurements of his country and not their own.

The strength of Japanese competition lies in the interdependence of these factors. It is impossible to say which of them counts most, since they are all co-ordinated to produce the desired result. How far they have succeeded we already know."

#### *What British Mission Found*

Here is a summary of the British Industrial Mission's report, reproduced from the *London Times*.

"On the question whether the success of Japanese industry is due to the level of wages and the conditions of work, the report says :—

"Japanese wages are low in terms of money as compared with those paid in, say, Great Britain. It is, however, not the money wages which count but the question whether the wages received enable the workman to satisfy his requirements and to live the life he desires. In considering the standard of life in Japan as compared with that of western countries, there is one point above all which must be borne in mind—namely, that the standard in Japan is totally different in nature. . . .

"The question for the future is : Will a standard of life approximately similar to that which exists today continue to satisfy the workpeople of Japan, or will there be within measurable time a serious rise in the cost of labor ? Our own opinion is that as the industrial activities of Japan develop, new desires will be created which will tend toward a higher level of wages, but that this process will be gradual and is not likely substantially to affect the competitive power of Japan for some years to come in normal circumstances. There are certain quite definite factors which operate in favour of the retention of low money wages in Japan."

*Conditions Differ*

Although the conditions of factory labor in Japan cannot compare with the more expensive standard prevailing in Great Britain, it is a mistake, the report says, to consider them as a whole unsatisfactory from the point of view of the Japanese workman. "The above remarks, both as regards wages and conditions of labour, refer to the factory industries of Japan. We are well aware that in addition to the factories there is a large part of Japanese industry, especially in the lighter trades, which is carried on in the homes of the people. We had no opportunity of investigating this for ourselves, but we were informed that conditions in these home industries are very far from satisfactory, and that they represent a factor in Japanese economic life, free from factory regulations, which tends to depress both the level of wages and the standard of life of the whole economic organization."

One advantage that Japanese industry has over British, it is remarked, is that the per capita burden of public debt in Japan at present is extremely small compared with that in Great Britain. Another cause which has contributed to Japanese industrial progress is the rapid spread of rationalization and co-operation in buying, manufacturing, and selling.

*Improving Quality*

The Mission observed not only an increase in the actual power to produce in Japan, but a rise in the quality of her products. "Great attention," they say, "is being directed at the present moment toward improving quality as well as keeping down prices. We must place on record our belief that it would be unwise to assume that the future export activities of Japan will be limited to cheap goods of low quality."

Apart from the modernity of plant and organization, "Japan pos-

sesses in her national spirit a great asset. From early childhood every Japanese has the principles of loyalty, discipline, and industry inculcated into him or her. The Japanese Government plays a great part, both in the direction and in the encouragement of industry. Certain basic industries have received remissions in taxation. To certain new industries which it was desired to establish, temporary remissions or exemptions from taxation have been granted. Pecuniary assistance, small, however, in amount, has been given toward the formation of guilds and export associations. Credit facilities at low rates of interest have also been provided by the Government.

"The impression that Japanese industry is built up on a basis of subsidies is, we believe, incorrect. Substantial subsidies have been granted to agriculture in an endeavor to maintain prices which had fallen to a level which spelt ruin to the producer. Subsidies have also been granted to certain of the basic industries, and to shipping. We could, however, find no indication that these subsidies were either so large in amount or so widespread in distribution as in themselves to explain the favorable position of Japanese industry."

### *Ideal for the World*

And now let me end this chapter with the gist of a speech delivered by the Governor General of Philippines after his visit to the Kanegafuchi Mills at Kobe.

"The visit to the cotton mill was also of unusual interest," said the Governor-General. "I was not impressed alone by the modern machinery and up-to-date methods. I was impressed more by the sight of men and girls working there under good light, air, and sanitary conditions, and free from noise and irritation, and the grind of some modern machinery.

"It seems to me that if this can be taken as a model of the many factories throughout your country, it is more or less of an exemplary situation."

"Then, too, it was of interest to learn that out of the 1,300 men and,

I believe, 700 girls who work at that mill, about 1,000 men and nearly all of the girls live in dormitories near the mill, where they are being given good recreation, and live in good conditions in a way that gives proper attention to their welfare. It strikes me as an ideal that should be sought in the industrial world all over the world."

Let my countrymen decide for themselves as to whether they can gain anything by blindly cursing Japan's industrial methods or by emulating them ?

We have cursed them enough, now let us emulate them.



## CHAPTER XIII

### BLESSINGS OF NATURE

*Nature gives her blessings to the people of Japan, since they are real worshippers of nature like the ancient Aryans of India.*

The more I see Japan, the more I am convinced that Japan is destined to rise to still greater glories, because God and nature are also friendly to Japan. Think of the cruelty God has done to India in giving us a long summer of nearly six months and at places seven months and compare it with the weather in Japan and then you will realize how God has been partial to Japan.

Practically the whole of Japan is one beautiful garden, and in one hour's drive, from busiest cities you can reach quiet, and beautiful abodes of nature. We, in India, are justly proud of our Kashmir (called the paradise), but the whole of Japan is a bigger Kashmir, where one can enjoy a small excursion to a scenic place even in five to ten rupees for a weekend.

Blessing of nature on Japan are manifold. Japan on the whole is mountainous, extensive plains being comparatively rare. Owing to the mildness of climate and abundance of rainfall, forests are found throughout the land. Rivers intersect the country in almost every direction and serve for irrigation and transportation. Japan also lies along one of the world's most noted volcanic routes, and the volcanic cones that stand in almost every part tend to add to the diversity of natural scenery and to heighten by contrast the natural beauty of the country.

#### *Natural Beauty*

Japan is endowed with an infinite variety of topographical features.

Her territory abounds with noble mountains, enchanting valleys, rivers, rapids, waterfalls and fascinating and unique coastal indentations.

Wonders of nature such as these have inevitably influenced and moulded the characteristics, manners and customs of the Japanese people. Their very traditions, history, philosophy, and art were all born beneath the benevolent sway of nature and have been nurtured under her benign guidance.

### *Mild Climate*

The unique geographical situation renders Japan's climate very mild and temperate and gives it the regular alternation of the four seasons of the year.

Climate of a country is a great factor in enabling the people to work hard or to make them lazy. In India, the terrible heat deprives us of half of our energy, while Japan has a very enviable climate which makes its people work hard and with a cheer.

### *Natural Fauna*

The whole area of Japan is blessed with luxuriant vegetation and many flowers bloom in succession all the year round. Japan is very rich in natural fauna. There are 240 species of mammals, 720 species of birds, 1230 species of fish and 40000 species of insects. Japanese are more clever and skilful than the Banias and they make money even out of sects.

(a) Fish is the staple food of Japan, and Japan exports fish worth millions every year to all parts of the world.

(b) Fishery gives employment to nearly 15 lakhs of people. Their living entirely depends on the haul of 52 kinds of fish, besides many species of shell fish.

(c) Sea weeds of different kinds, considered inedible or unpalatable in the West are turned here to good culinary account and are highly prized for the enormous amount of vitamins and iodine

they contain. Some of the sea weeds make very nice vegetable dishes, especially, when cooked in Indian style (with butter).

(d) About 600 percent of the sea products are taken as food, and the remaining 40 percent are utilized for fertiliser and oil.

### *A False Notion*

By the way, I may tell the readers that the current story in India that Japan became strong because of taking meat is a mere bunkum, as the consumption of meat by Japanese is unbelievably small, being only 2½ lbs. per head for the whole year. Japan lives on rice, fish and vegetables.

While every Japanese eats 200 lbs. of fish per head per year, in Great Britain the consumption per head is only 65 lbs. The relatively large size of Japanese brain is to be ascribed to the abundant use of fish diet, and I think this is true in the case of Bengalees, too (in India). Anyhow I don't claim to be a scientist and cannot vouchsafe the correctness of this general belief. (I personally feel meat is not a natural food for us—leaving alone the religious beliefs—and in spite of several earnest attempts to make myself agree to eat meat, I have failed and decided never to eat any more.)

### *Mineral Wealth*

(1) Of the useful metals and minerals the annual output of which amounts to about £37,500,000, coal is the most important, 31,000,000 metric tons being produced and forming 67 percent of the total. For certain purposes the country imports foreign coal of better quality, though it exports yearly about 3,000,000 tons of home produce.

(2) Copper and Gold : Next to coal comes copper. They are both mined in distantly separated parts of the country. A limited amount of gold and silver is also found.

(3) The iron resources are scanty, although there are valuable sedimentary deposits of big iron sands in several parts of the country.

(4) Manchoukuo is the home of minerals. Gold, iron and coals

are all in plenty and within a few years these resources will make Japan very rich in the near future.

(5) Lead, antimony and manganese are next in importance. Sulphur springs are widely spread throughout the country.

(6) Petroleum is not produced in sufficient quantity to meet the increasing demand. The oilfields are found in Hokkaido and on the western coast of the main island. The geology of these fields includes almost always formation of the Tertiary period, in which the oil bearing strata belong to the neocene. The distillation of petroleum from coal and shale has been a problem much studied and discussed in Japan and it is now giving some hope of becoming commercial profitable.

### *Forest Wealth*

Japan is rich in forest wealth. The forest area including all the wild moors, is very extensive, covering one half of the entire surface of the country. Due to Japan's moist climate and geological structure, the arboreal flora is varied and abundant, counting over 600 species. Among some 100 species of timber trees there are about 30 valuable for wood. Wood is a very useful factor in Japan's industrial progress.

Of bamboos, used for innumerable purposes, some say there are 600 ways of using them. There are more than fifty species, besides numerous garden varieties.

Of willows over sixty species have been identified, and of maples many more. The total amount annually felled is roughly 400 to 450 million cubic feet, valued at £25,000,000 sterling. Japan exports railway sleepers and match sticks worth £1,400,000.

By-products—The by-products, such as charcoal underbrush, resin, mushrooms (more delicious vegetable than meat) bark and camphor yield nearly £20,000,000 sterling. Mushrooms alone yield £700,000.

*Rainfall*

Japan is supplied plenty of water by nature. Average annual rainfall is 68 inches, twice the world's average record. Naturally Japan is an evergreen country.

*Blessings in Disguise*

Earthquakes and typhoons are, however, a curse of nature to Japan. During the four years following the tragic earthquake of September 1, 1923, the earth in Japan has trembled no less than 22,000 times, that is, about sixteen times a day.

But I feel that natural calamities also prove blessings in disguise to the people of Japan. They continuously give them opportunities to rise together to face the calamities. Japan always comes out better and stronger after every such calamity. Yokohama and Tokyo of to-day (only 10 years after the great earthquake) are enough to prove it. I can only conclude that nature is very kind to Japan, since they are the real worshippers of nature. Worship of nature is in the form of love of nature and not as it is performed in India by shedding blood over a branch of peepul tree. Japan has, like many other points of Indian culture, faithfully preserved the beauty of nature worship in every home.

It is my earnest desire that our people may once again remember the lessons of nature worship that gave health, joy, strength of mind, character, genius, and skill to our ancestors, whose explorations in the field of various sciences are still the envy of the world.

We have forgotten nature, let us go back to nature and it will surely help us, only if we have faith and will.

## CHAPTER XIV

### WONDERS OF RADIO

*Will you believe it that Japan provides radio for her poorest people at 6 annas (50 sen) per month. Read the wonders of radio in the chapter below.*

Little do our people in India realize what an important rôle radio is playing in the progress of Japan. Radio in Japan serves as teacher in physical exercises, health problems, foreign languages, political problems and commercial problems, besides entertaining everybody with music (foreign and native) and news of the day long before you get it in the newspapers. From morning until midnight radio is a permanent companion and you can never feel lonely. The main feature of Japan's radio service is that the poor and the rich are equally benefited by it.

Imagine how cheap radio is in Japan. It costs only 50 sen, *i.e.*, 6 annas per month. This is the reason why Japanese have radio in every home (in cities I have seen), while in India you can count by dozens in big cities like Delhi. The programmes are so instructive and interesting in Japan that even if one does not know the language, one enjoys it just for one pice a day.

I wish India could have similarly cheap and instructive radio service. This would enable us to educate our masses in a couple of years, but will the Government allow it to be cheap and instructive? Now, I shall tell you something about the radio organization in Japan.

#### *What Radio Can Teach*

Broadcasting takes place between 6 o'clock in the morning and 10

o'clock in the evening. The Japanese radio programme consists of news bulletins, weather forecasts, educational and cultural items, children's hour and entertainments. Hours and programmes are fixed up by programme committees consisting of authorities on the given items. Questionnaires have been given out to all listeners by the Broadcasting Corporation twice during the last few years to ascertain what sort of programmes the public likes. The daily papers give much space to radio programmes.

The censorship of radio broadcasting in Japan by the Department of Communications is severe. The expression of one's political opinion or the giving out of any sort of advertisement through the radio is strictly prohibited. Such announcements as the amount of money distributed to winners at horse races and other items deemed to be against the public interest are also strictly prohibited. The cultural advancement of Japan is said to owe much to the radio service. It is not too much to say that popular adult education has been greatly promoted by the broadcasting service. Information on current topics, especially on questions of national welfare, is being extensively broadcast and national unity on grave questions and events such as the Manchurian incident or Japan's withdrawal from the League of Nations is being promoted.

The morning gymnastic exercises led by the broadcasting stations throughout Japan deserve special mention. These daily exercises led through microphones have become one of the health movements of the nation. When the second "Annual Summer Radio Exercises" was staged in August, 1933, more than 35,800,000 people participated in them for twenty days.

As the radio stations are located at appropriate points throughout the country, local festivals and other events of the year and local folk songs formerly to be heard by but a limited number of people are brought before the nation not only for the pleasure of the participants but also for the nation-wide audience. As no private broadcasting is allowed and all the radio stations are under one governing body,

enabling the principal items to be relayed throughout the country, the broadcasting service of Japan has contributed not a little toward the unification of Japanese culture, as in the standardization of the spoken language, for example. Since the addition of new stations of different wave lengths to the three central stations at Tokyo, Osaka and Nagoya to increase cultural broadcasting, the broadcasting hours have been actually doubled and popular education has been remarkably promoted. Lectures for men and women, young people, students and children are given consecutively. Such lectures include lessons in such foreign languages as English, French, German, Spanish and Chinese, and discussions of literature, the fine arts, handicraft, etc. Among the educational items on the radio programmes, gymnastic exercises, music lessons and other lessons specially broadcast for schools during school hours are greatly appreciated by teachers and students. The progress of the arts especially suited to radio production is noteworthy. For instance, the "radio drama" is earnestly studied, and prizes are offered for radio plays by the Broadcasting Corporation from time to time. The advance of the established arts into the radio field is also prominent, and new artists are brought before the microphone from time to time. All sorts of Japanese musical and theatrical performances have been broadcast and appreciated by the people. Both the classical and modern music of the West, and both old and modern Japanese folk songs are being broadcast. At the central broadcasting stations there are symphony orchestras. The sports of the seasons are very popular in Japan. Almost every day some game or other is relayed and broadcast from one of the country's great athletic fields. Nowadays baseball is the most popular sport in Japan. When these games are played, the streets of every town in Japan are full of baseball fans crowding in front of radio sets. The broadcasting of football games and Japanese wrestling matches is very popular, too.



*Radio for Every Home*

It seems that the last nine years have been an age of foundation work, and the coming years are expected to be an age of expansion and completion of the radio service of Japan. Expansion is mainly directed at present toward an increase in the number of listeners-in and technical improvements and advancements. The Broadcasting Corporation of Japan is planning to increase the number of listeners-in with the slogan "One radio set in every family." In technical improvements, the increase of kilowatt power from 10 to 100 or 150 is now under consideration. The equipment and facilities of studios and machine rooms have to be replaced. The study of ultra-short waves and television in Japan is making remarkable progress. The private radio service of Japan is under strict government regulation. As their activities are thus limited, the 168 licensed Japanese amateur wireless operators are endeavouring to improve ultra-short wave broadcasting. The principal institutions contributing to the progress of television in Japan are Waseda University of Tokyo, the Higher Polytechnic School of Hamamatsu, the Electrical Experiment Station of the Department of Communications and the Technical Experiment Station of the Broadcasting Corporation of Japan. The Broadcasting Corporation of Japan is rendering financial help to these experiment stations. Japanese television experts have already succeeded so well in the science of television that the only problem left to be solved by them is the commercialization of the art.

*Ownership and Control*

Broadcasting in Japan Proper is controlled by the "Nippon Hoso Kyokai" (Broadcasting Society), a corporate juridical person, and supervised by the Department of Communications; in Korea it is managed by the "Chosen Hoso Kyokai"; in Formosa, the Government General itself manages all technical questions relating to broadcasting but leaves commercial matters to the "Taiwan Hoso Kyokai,"

which has the free use of public equipment and collects fees not exceeding one yen per month to finance the business ; in the Kwantung Province all business having to do with broadcasting is under the management of the Director of Communications of the Kwantung Government.

### *Equipment and Development*

There are 19 radio stations in Japan Proper, 1 in Korea, 2 in Formosa and 1 in the Kwantung Province. Popular use of the service is far less than in other great countries ; the number of listening sets per 1,000 persons (at the end of July, 1932) was only 20 in Japan Proper alone, while it is 122 in the United States, 115 in Great Britain, 70 in Germany, and 55 in Canada. The achieving of one million sets, however, which had long been the goal of the Nippon Hoso Kyokai is now complete, the number of sets in Japan Proper at the end of 1932 being 1,320,143. There are 17,121 in Korea, 11,880 in Formosa, 10,000 in the Kwantung Province, etc.

### *Organized Broadcasting Throughout the Empire*

The radio stations at home keep in touch with those in the colonies through the repeating system and all kinds of other technological aids. Thus the Chosen Hoso Kyokai depends mainly on broadcasting from home to supply its radio programmes ; in Formosa it is a set rule to use chiefly talks and amusement numbers from home through the repeating system ; and in the Kwantung Province, too, the introduction of programmes from Japan Proper is the greatest feature now that the repeating system has been completed ; the number of broadcastings on the repeating system from Oct., 1931—Sept., 1932, was 170, and the time taken, 317 hours and 11 minutes. This arrangement in which the colonies, notwithstanding the existence of their own broadcasting stations, are almost completely dependent upon the central station, is found also within Japan Proper

where the local stations are on the whole dependent upon the Tokyo broadcasting station though, of course, to a smaller extent.

### *Free Radio Service*

As in other countries, the manufacture and sale of radio sets in Japan is in the hands of private concerns, but the Broadcasting Corporation of Japan gives its official recognition to some parts of radio sets and publishes descriptions and prices from time to time for the convenience of listeners-in. The blind and other unfortunate people, and public institutions such as schools, labour exchanges, etc., get the radio service free. And free receiving sets are installed by the Broadcasting Corporation in old people's homes, charity hospitals, lodging houses for the poor, parks, etc. The Broadcasting Corporation of Japan has countless consultation stations throughout the country, where adjustment and repair of radio sets is looked after, and all sorts of advice is given to listeners-in free of charge.

### *Radio Brings Unity*

The radio has proved very helpful in uniting the whole country to one objective. It was under the stimulus of the Sino-Japanese, or Manchurian situation that the landmark of one million sets was passed. It may, therefore, be asserted that the radio service as a means of news-dissemination is exercising strong political influence upon the general public in Japan. The economic importance must not be overlooked, for stock quotations in the big cities are broadcasted several times a day together with the weather forecasts which have some bearing on the price of rice, etc. Indeed the topic called "Economic News" in which Stock Exchange news occupies the largest place comes next to general news in number of hours (about 6,000 hours from Oct., 1931—Sept., 1932). But it is safe to conclude that the political significance of the radio is by far the greatest.



In the Inland Sea



*Radio Fees*

The monthly fee has been reduced from one yen to 75 sen since April, 1932, and to 50 sen since April, 1935. Due chiefly to this, there was a net increase of 220,000 sets between April and October in that year—an increase which they say was greater than had been expected. It is, however, the general opinion that the fee is still too high.

*Government Censorship*

Government censorship of broadcasting in Japan is very strict and far reaching indeed. The full manuscript of every paragraph to be broadcasted (excepting a few items of "economic news") must be submitted to the censor beforehand, and whenever the actual broadcasting varies from the original manuscript, the authorities may switch off the programme.

Broadcasting in Japan is being carried on at present by decentralized radio stations with a low electric power; but, in order to overcome the powerful broadcasting stations of Russia and China, the Government (Director General of Telegraphs and Telephones of the Department of Communications) is planning to use a higher electric power, with the result that the Nippon Hoso Kyokai will be obliged to change or postpone its projected plan to set up 12 new radio stations in 1932 and 1933.

Let the capitalists in India invest money in organizing broadcast centres and manufacture of radio materials. India has tremendous potentialities in the matter, if only the organizers do not indulge in profiteering at the outset. Do our national leaders realize the significance of radio and have they ever cared to organize this great weapon of freedom. Let them even now wake up and see what radio can do.

*Appeal to Mahatma Gandhi*

I wish Mahatma Gandhi could visit Japan and see what great power radio wields in helping the masses. I am sure that once he visits Japan he will give foremost place to radio in his plan of rural uplift, since his one broadcast from his Ashram on rural needs would prove more useful than the speeches of thousands of workers in the country. Radio alone can speed up the non-violent revolution that Gandhiji has in his mind.

If Japan can develop radio in ten years, why can't India ?

## CHAPTER XV

### POWERFUL PRESS

How many of us in India know that Japan an Oriental country has beaten Europe and America not only in producing cheap textiles and sundries, but also produces the best and cheapest newspapers in the world, and the circulation of those papers is in millions not thousands. Largest newspapers of Britain claim circulation of two millions, but will you believe it that the *Osaka Mainichi* and the *Osaka Asahi* (which have also their simultaneous publications in Tokyo) have a total circulation of 3 millions (30 lakhs). I am sure if all the newspapers in India pool their circulations together, they can not beat one paper of Japan. In Japan poorest papers have circulations exceeding 50,000. Then do you know that these newspapers have their army of Aeroplanes and hundreds of pigeons who carry messages, photo films etc. from one corner of the country to the other. (I will deal with the subject later). Now let me tell you something about the newspapers of Japan.

#### *Ownership and Organization*

Concomitantly with the cultural and economic development of the country, the number of newspapers in Japan has been increasing annually. There were 1,280 at the end of 1931, but by the end of the next year they had increased to 1,330. Most of the well-known papers are organized into companies, the number of which at the end of 1931 was 221, and the authorized capital of which amounted to ¥50,938,430.

All the papers in Japan are privately owned and managed ; there is no paper directly under Government ownership and management,



and since the Great War, more and more papers have been brought under joint stock organization as the commercialization of newspapers has increased. The shares, however, have tended usually to be concentrated in the hands of a small number of big capitalists.

Following is a list of the main newspapers and news agencies (Sept. 30, 1932) :

#### Tokyo and Osaka Daily Papers

Name	Date of Establishment	Organization	Capital (¥1,000)
Osaka Asahi Shimbun	Jan. 1879	Joint Stock	6,000
Tokyo Asahi Shimbun	July 1888		
Osaka Mainichi Shimbun	Feb. 1876		
Tokyo Nichi-Nichi Shimbun	Feb. 1872	" "	11,000
Hochi Shimbun (Tokyo)	June 1872	" "	1,010
Yomiuri Shimbun	Nov. 1874	Owned by a Single Person.	
Jiji Shimpō	Mar. 1882	Joint Stock	5,250
Kokumin Shimbun	Feb. 1890	" "	3,000
Chugai Shogyo Shimpō	Dec. 1876	" "	2,000
Miyako Shimbun	July 1884	" "	3,000

#### Local Daily Papers

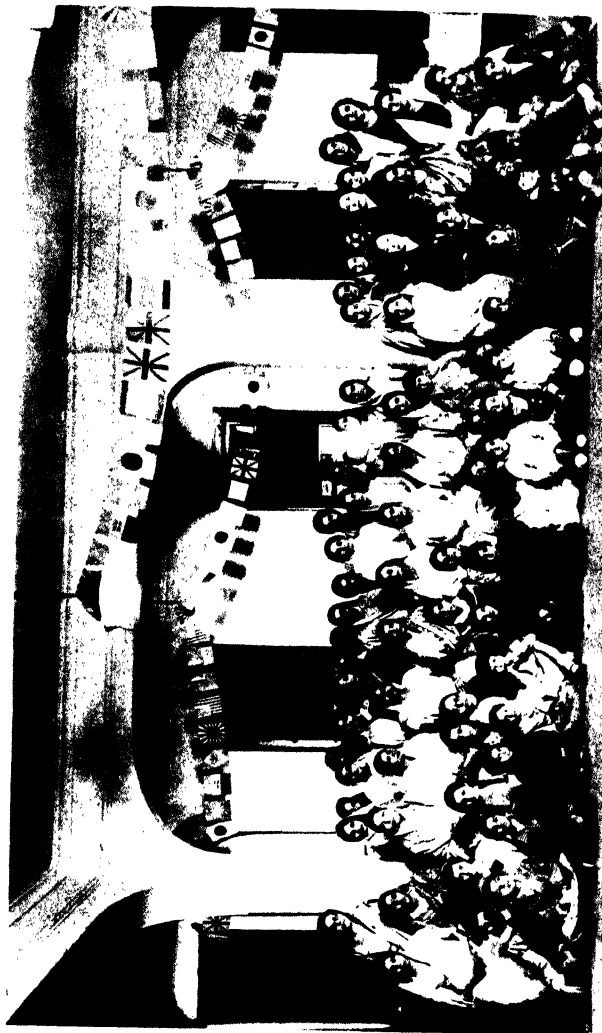
Shin-Aichi Shimbun	July 1888	Limited Corporation	1,500
Nagoya Shimbun	Oct. 1906	Joint Stock	1,050
Fukuoka Nichi-Nichi Shimbun	Dec. 1877	Limited Corporation	1,000
Kahoku Shimbun	Jan. 1897	Owned by a Single Person.	
Hokkai Times	Sept. 1901	Joint Stock	800

#### News Agencies

Rengo News Agency	Jan. 1882	Partnership	
Nippon Dempo Tsushin Sha	July 1901	Joint Stock	1,000

The *Osaka Asahi* (with the *Tokyo Asahi* under the same management) and the *Osaka Mainichi* (with the *Tokyo Nichi-Nichi* under the same management) are the two biggest papers in Japan, occupying an unchallenged position in financial power, size of management, facilities for news collection and dissemination, circulation, influence on public opinion, etc. It is safe to estimate the power of the two

## Daughters of India



The picture taken on the occasion of "Id" festival in January, 1935, at the Indian Women's Club in Kobe.  
Hindu, Moslem, Christian and Parsee ladies all dined at the same table.



companies to be about equal : the *Tokyo Asahi* and the *Tokyo Nichi-Nichi* have daily circulations of 1½ million each, chiefly in Eastern Japan, while the *Osaka Asahi* and the *Osaka Mainichi*, each possessing a circulation of 2,000,000, exert great influence over Western Japan (including Formosa and Korea) and even Manchuria and Tsingtao. The *Yomiuri Shimbun*, by virtue of its novel and popular editing, has lately increased its circulation to 400,000 and is now ranked third in Tokyo, but since it has local circulation, it is perhaps just behind the *Hochi Shimbun* in total circulation. The *Chugai Shogyo* is highly valued in the business world for its most detailed commercial news, but its circulation is considerably less than that of the papers mentioned above.

Local papers in Japan have not been developed to the extent that they have in some countries, which may be accounted for by their lack of funds, insufficient facilities for news collection, etc. The more fundamental cause, however, is the fact that the remarkable development of transportation has enabled Tokyo and Osaka papers, particularly the two largest, to invade the local districts. Moreover, the scheme of these two papers of printing "one extra local sheet for each district" harms the local papers, and is made practicable by the railways and by the up-to-date printing machines with which the big papers are quipped.

With such competition the local papers are fighting desperately to hold their own ; the four largest, the *Shin-Aichi*, the *Fukuoka Nichi-Nichi*, the *Kahoku*, and the *Hokkai Times*, for instance, have formed among themselves the "Japan Press League" in order to buy news and materials jointly ; the last two named have also made an agreement as to their respective territorial quotas.

The principal Tokyo and Osaka papers are more or less strictly impartial, whereas not a few local papers represent political or sectional interests.

Among the news agencies, the Rengo News Agency and the Nippon Dempo Tsushin-sha are the leaders. The former professes

to be a "public servant," is proud of the accuracy of its news, and represents Japan in the Associated Press of the World, while the latter aims at quick information and popular news, and is particularly noted for its excellent service in photographic transmission. In its own words, it has "been supplying these last ten years more than two-thirds of the total news-telegrams and telephone messages in the whole country."

*English Newspapers in Japan.*

There are several English papers under the editorship of British and Americans. In former days these numbered 9 in Tokyo, Yokohama, Kobe, and Nagasaki ; two of these, the *Japan Gazette* and the *Japan Mail*, were even older than any of the native papers. But now none of these old papers remain, some having ceased to exist and some having been incorporated with others. Only three papers not managed by Japanese are in existence.

*The Japan Advertiser* : established in Nov. 1890 ; joint-stock company with a capital of ¥150,000 ; American-managed ; independent, but decidedly pro-British in Indian Affairs.

*The Trans-Pacific* : published by *The Japan Advertiser* ; a weekly giving trustworthy economic and financial information concerning Japan, China, the Philippines, the Dutch East Indies, Australia and New Zealand ; the best of its kind.

*The Japan Chronicle* : established in July 1899 ; managed by an Englishman ; formerly the *Kobe Chronicle* incorporated with the *Hyogo News* (most Anti-Indian and Anti-Japanese).

As an English paper managed by Japanese, the Japan Times is well known abroad : established in March 1900 ; anonymous partnership ; capital ¥500,000 ; circulation of 25,000. The *Osaka Mainichi* (and *Tokyo Nichi-Nichi*) also publishes a daily English paper (*Osaka Mainichi* and *Tokyo Nichi-Nichi*). This is undoubtedly the best Japanese owned English paper, with latest news and many special features.

*Facilities for News Collection and Dissemination***1. News Agencies**

a. The Rengo News Agency, whose purpose is to complete the network of communications by "co-operating with one news service in each country", has now formed the Associated Press of the World with about 30 news agencies of different countries exchanging news directly or indirectly with each other. The agencies with which it is directly connected are, in order of the closeness of their connection: Reuters of England, the Associated Press of America, the Havas of France, and the Tass of Russia. Rengo has 18 branch offices and bureaus in Japan, 10 in China and Manchuria mentioning the Pacific Area alone. There are, among its correspondents, two Europeans, one in Honolulu and one in Soerabaya. Rengo is equipped with its own exclusive telephone line between Tokyo and Kobe, but with no photographic transmission apparatus, for it arranges to use that of the Governmental Department of Communications. Besides supplying almost all the papers in Japan with news, it disseminates news through the wireless telegraph—five times a day it sends 300 words (Roman characters) in Japanese, and, since the outbreak of the Manchurian incident, it sends 200 words twice a day in English.

b. The Nippon Dempo Tsushin-sha has made a special contract with the United Press Associations of America to use their wide network of communications; it distributes news through 22 branch offices in Japan, 9 in Manchuria and China, and one each in London and New York. It exchanges news with 90 per cent of the Japanese papers. It possesses its own photographic transmission apparatus, as well as an exclusive telephone line of 800 miles between Tokyo and Fukuoka. Besides Nippon Dempo, only the *Asahi* and the

*Mainichi* and *Nichi-Nichi* possess such apparatus in Japan, and the equipment of *Nippon Dempo* excels all others in that it can be operated simultaneously with telephone messages. *Nippon Dempo*, too, disseminates news through the wireless telegraph ; three times a day it sends messages (in Japanese) totalling 1,000 words daily to the Pacific countries. Its branch office in New York disseminates Japanese news by mail to the Japanese papers in North and South America. There is little to say about the other small news agencies.

## 2. The Two Principal Papers

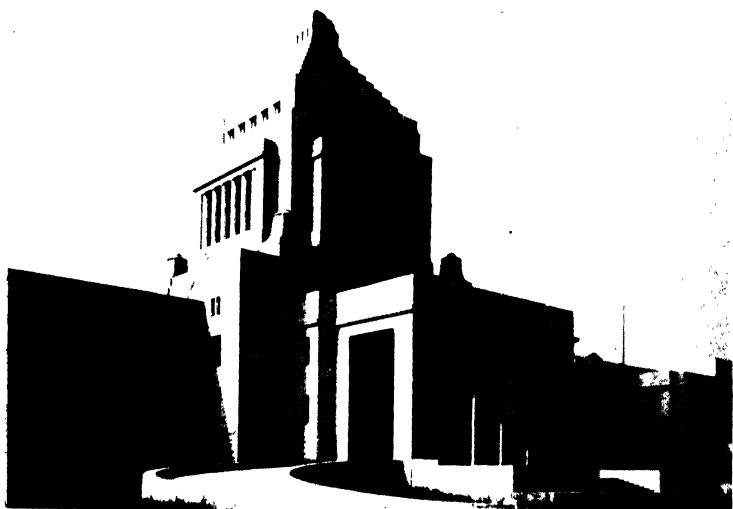
a. The *Osaka* and *Tokyo Asahi* has one branch office and 19 corresponding bureaus among which are distributed 400 correspondents. It keeps permanently about 30 special correspondents abroad—Peiping, Shanghai, Mukden, Hsinking, Harbin, Dairen, etc. to speak only of the Pacific Area. The paper is equipped with 20 aeroplanes and with an exclusive telephone line and photographic transmission apparatus between Tokyo and Osaka ; it is supplied with news, moreover, by *Rengo* and *Nippon Dempo*, and disseminates it all over the country, even to Manchuria, Tsingtao, etc. The weekly *Asahi Pictorial* (in English) is very popular among foreigners.

b. The *Osaka Mainichi* and *Tokyo Nichi-Nichi* has 26 branch offices and 34 news departments in the country ; speaking only of the Pacific Area again, it has 3 branch offices and 6 corresponding bureaus in Manchuria and China, 1 branch office and 1 corresponding bureau in the United States, and 1 representative in Russia. Its special correspondents abroad are all Japanese as is the case of the *Asahi*. For the rest, what has been said of the *Asahi* more or less applies here. It is decidedly making a more rapid progress than other papers.

c. I might mention besides the two large papers the *Yomiuri Shimbun* which at the beginning of this year concluded a special contract with the Hearst Syndicate in America for the exchange of



Tokyo Business Centre



The Nippon Diet Hall





news, and the *Jiji Shimpō* which employs several foreign correspondents abroad.

### 3. Foreign Correspondents in Japan.

The leading papers and news agencies of the world rely, of course, on the two principal papers and the news agencies for the collection of Japanese news. Those who send their own special correspondents to Tokyo are : the United Press Association of America, the Associated Press of America, Reuters, the Tass News Agency of Russia, the *Wall Street Journal*, the *Daily Mail*, the *Daily Telegraph*, the *Times*, the *New York Times*, the *Chicago Daily News*, the *Havas News Agency*, and the *Canadian Journal*. There is also a correspondent for German papers and another for the Hungarian Official Telegraph Bureau. There are nearly 30 foreign correspondents in Japan now.

### *Costs of News Transmission*

The costs of news transmission are on an average 60 per cent. less than those of ordinary communications.

#### 1. News-Telegram Fees

a. The rates for inland telegrams are, besides 5 sen for the address, as follows :—

Up to	50 letters (Jap.) 10 words (Eur.)	Up to	50 letters (Jap.) 10 words (Eur.)
Inland	.....25 sen	additional	30 sen
Inland to Ogasawara			
Inland or Ogasawara			
to Formosa, Korea,			
Saghalien or Yap			
(South Seas)	.....35 sen		20 sen

## 2. News-Telephone Fees

According to the Subscription News Telephone Regulations (enforced in Aug. 1908 and revised several times since then), the annual subscription for one unit of telephone-message is  $\frac{3}{5}$  the ordinary telephone fee (or ordinary night telephone fee) multiplied by 360.

### *Control of Newspapers and News Services*

#### 1. Control by the Newspaper Act

The Newspaper Act of 1909 still remains unchanged. In it we find certain clauses which might be considered inappropriate from the standpoint of freedom of thought and discussion. The gist of a few of these clauses is as follows :

a. The Minister for Home Affairs may prohibit the sale and distribution of any newspaper which he considers to be contrary to peace and order or public morals ; or, if necessary, he may confiscate it. In that case, the publisher and editor of the paper shall be either imprisoned for less than 6 months or fined less than ¥200.

b. If a newspaper publishes any matter which seeks to imperil the dignity of the Imperial family, to change the existing political system, or to neglect the Constitution, the publisher and editor of the paper shall be either imprisoned for less than 2 years or fined less than ¥300, and the Court may prohibit the publication of the paper.

c. The Minister of War, the Naval Minister, and the Minister for Foreign Affairs may by an ordinance prohibit or restrict the publication of any news concerning military and diplomatic questions.

d. Newspapers may not publish before a trial the minutes of the preliminary examination or, when the (public) procurator prohibited it, the results of any search or investigation, or any case sub judice.

e. Newspapers are under obligation to publish corrections unconditionally.

f. Newspapers must pay a guarantee sum of ₹500 to ₹2,000 to the local authorities under whose jurisdiction they fall

## 2. Control by Telegraph and Telephone Regulations

The control of telegraphic or telephonic news transmission is less strict, there being even some cases not subject to censorship. But there are, of course, some rules ; for instance, the Wireless Telegraph Act of 1915 which says :

a. The wireless telegraph and telephone system is under Government control.

b. Competent Ministers, when they consider it necessary for public communications or for military purposes, may withdraw Government sanction from the wireless telegraph or telephone, or may order a change in equipment, or in restrictions as to their use, or may stop their use altogether.

c. Competent authorities may stop, or order the cessation of, any wireless-telegraphic or telephonic communication, if they consider it to be contrary to the public peace or morals.

## CHAPTER I

### JAPAN CALLING

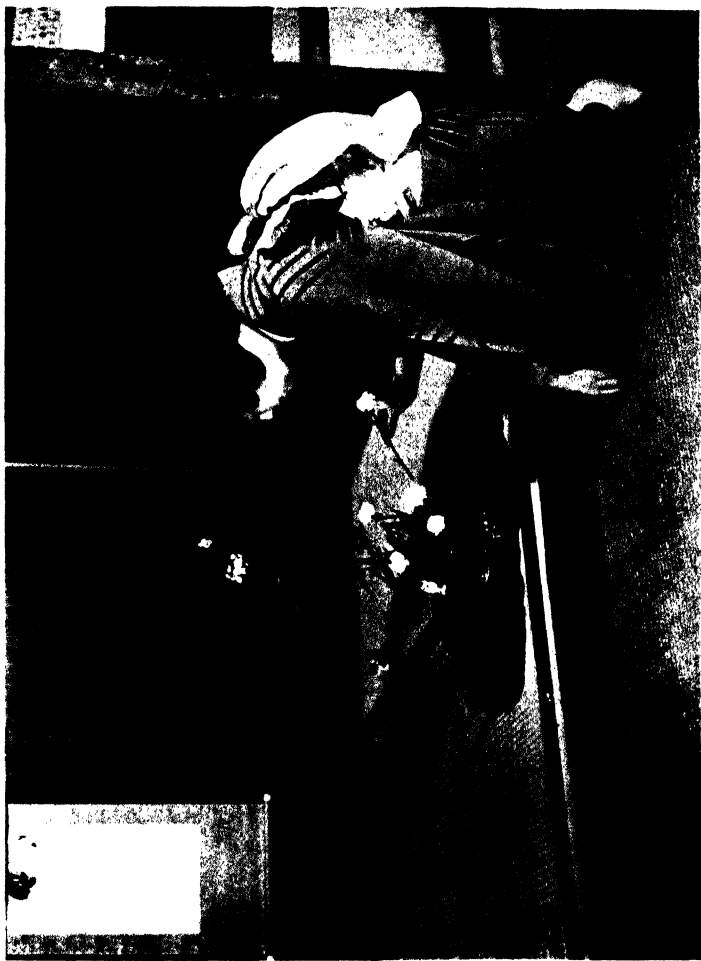
*Do not fail to see Japan before the next war*

If I were appointed dictator of India, I would at once send a hundred thousand young men and all the millionaires to Japan to study for themselves as to what a nation can achieve if brain, youth and capital co-operate together. I would also dispatch all quarrelling religious leaders to Japan to learn practical lessons in religious toleration.

America and Japan are the two countries which have inspired me most during my tour round the world. America is too costly for us even for a short visit. Japan has all that you can see and learn from America and Europe, hence if one can see Japan, he should have the satisfaction of seeing the best achievements of modern civilization.

Japan is full of inspiration at every step and you begin to be impressed by Japanese character, the moment you get into an N. Y. K. boat.

(1) Patriotism, (2) Real spirit of comradeship, (3) Cheerfulness, (4) Honesty, (5) Cleanliness, (6) Love of nature, (7) No fear of death, (8) Religious toleration, (9) Love for labour and (10) politeness are some of the national virtues of the people of Japan that leave an everlasting impression on every person who visits Japan and it is in order to learn these virtues that I want my countrymen to see Japan and not for sightseeing alone. India is blessed by God with many a gem of nature, such as Kashmir, Mussoorie, Nainital, Almora, Daryeeling, Shiland, Kullu Valley, Murree, Utacommand, Nilgiris, The Gangotri, Udaipur Lakes, Malabar, etc., where we can



Flower arrangement, a delicacy in modern Japan originated in the temples  
of India and travelled with Buddhism



enjoy Nature's beauties, but without prejudice I have to admit that some of the natural sceneries of Japan have no less charms than those of India. One cannot deny that the beauty of the Inland Sea of Japan has no parallel in the world.

I feel that the whole of Japan is a bigger Kashmir turned into an island. Japan, with her charming scenery, numerous spas and health resorts, her exquisite arts and crafts, her courteous manners and ancient customs, is justly famous as an ideal all-time holiday-land. Accessible throughout the country are all the appointments of modern life—excellent railways, splendid hotels, good motor-roads, well-equipped hospitals, etc. At the same time Japan keeps the old-world charm peculiar to the East. In no other country is seen so much of the East's fascination allied to the comforts and conveniences of the West. Above all, Japan's natural glories—beautiful waters, picturesque rocks and isles, mountain scenery, colourful temples and shrines—will leave such pictures in your mind as will never fade so long as you live.

### *Geographical Features*

Japan stretches, the Ultima Thule of Asia, for 2,900 miles along the east coast of that continent from subarctic waters to tropical seas. It enjoys therefore a great variety of climate. Whereas the southern portions of Taiwan (Formosa) are almost tropical, Karafuto (South Saghalien), forming the extreme north of the Japanese Empire, is very cold, being affected by the arctic current of the Okhotsk Sea. With the exception, however, of the northern island of Hokkaido, the main islands, or Japan Proper, lie within the temperate zone enjoying in temperature the golden mean.

Japan is the center of traffic in the eastern world, for here converge the three great highways from America, from Europe via Suez, and overland via Russia, and her principal ports—Yokohama, Kobe, Nagasaki, Tsuruga, Moji, etc.—are important landmarks in the world's traffic.



*National Parks*

Her geographical position and wealth of mountains, rivers, lakes, gulfs, bays and inlets, give Japan countless beauty spots such as may seldom be seen elsewhere. Foreign tourists setting foot in the land are invariably struck by the beauty of nature manifested in endless varieties throughout the country. These glorious spots are, moreover, embellished with the romance of tradition or glamor of history. Typical of such triumphs of beauty are Akan, Daisetsuzan, Towada, Nikko, Fuji and Hakone, the Japan Alps, Yoshino and Kumano, Daisen, Aso, Inland Sea, Unzen and Kirishima. These three last named have recently been chosen as Japan's national parks, the rest having been chosen as possible sites for them. Volcanic mountains of graceful shape, silver mountain lakes, verdant forests and luxuriant wild flowers, are among the manifold attractions of these national parks. The abundance of hot springs, found in almost all these places, is an advantage which these parks have over many of those in Europe and America. Moreover, they are generally adorned with temples, shrines and historical relics, some centuries old, which must appeal to the imagination of overseas visitors.

*Health Resorts, 1,100 Mineral Springs*

No country is richer in spas than Japan, and no other land affords so many opportunities of seeing the everyday life of the people. Some spas are in remote districts where the old customs and quaint manners still obtain. Others are well-known tourist resorts, provided with all the comforts of modern life. There are in Japan more than 1,100 mineral springs scientifically proved to be of great curative value. Many of these possess radio-activity, or emit special radiations like radium. Noboribetsu is celebrated for its awe-inspiring thermal activity ; Kusatsu for its sulphur baths ; Ikao, Hakone and Arima for their lovely mountain views ; Atami, Ito Shirahama, Katsuura and

other spas on Izu and Kii peninsulas for their superb land and sea-scapes. At Beppu, world-famous as "the wonderful hot spring city," you can enjoy bathing in the sea and hot-water baths on the seashore, as well as ordinary hot-water and steam baths. Unzen is another celebrated spa which draws every year many foreign residents from China as well as from various parts of Japan.

Most of Japan's health resorts are situated near large cities, amid beautiful scenery, combining climatic and scenic charms with medicinal and healthgiving advantages. Many mountain resorts have imposing remains of extinct volcanoes, and a wealth of green plateaus and valleys, forming natural excursion centres. Her seaside resorts provide every facility for boating, fishing and swimming, as well as for fine hikes among the neighbouring hills. Such are found in Karuizawa, Kamakura, Atami, Lake Nojiri, Miyajima, Karatsu, Matsushima, and in many others including the National Parks referred to above. Up-to-date European hotels or excellent Japanese ryokan are available at these resorts.

#### *Attractions of Various Seasons*

Each month or season has its peculiar attractions. January is the New Year month, with all its gay celebrations which extend over five days. In February, with the blossoming of the plum, begins the annual cycle of blossoms. The peach and pear of March are followed by the world-famous cherry of April. In May appear the azalea, wistaria, peony and other flowers. Excursions to view these flowers start the year's outdoor life and tempt great crowds of sightseers, who in themselves are picturesque to see. In summer the whole of Japan is covered with a rich velvety green. Around her shores sea-bathing may be enjoyed and mountain-climbing can be indulged in throughout the land. In autumn the golden foliage of the maple and other trees, the chrysanthemum and the invigorating air provide irresistible outdoor lures. Winter's sting in Japan, though sharp except in the south, is softened by the brilliant sunshine and the blue

sky. Hardly a day passes, even in mid-winter, without sunshine for some hours. Moreover, various winter sports, which have become extremely popular in late years, rob the season of its rigor.

### *Festivals and Holiday Events*

There are no greater opportunities for studying manners and customs than festivals and other annually-recurring holiday events, one or other of which falls almost every day. Japan is truly a land of festivals, and the spirit of India can be seen in some of its typical festivals.

The New Year is full of colourful gaiety, being celebrated by high and low as the nation's greatest holiday. What with the boys flying kites and the girls playing battledore and shuttlecock, ambulant amusement-mongers enlivening the streets which are bedecked with pines and bamboos, every house decorated inside and out, and everybody in holiday attire, eating rice cake (mochi) and drinking rice-wine (saké), the New Year is indeed the gayest of times in Japan. After the New Year occurs the Girls' Festival of March 3, with its gay display of ceremonial court dolls. Next comes the Boys' Festival of May 5, with warrior-dolls and high-flying paper and cloth carp. These are as time-honoured as the Star Festival of July 7 in honour of the happy meeting of the two star lovers. Folk-dances at O-Bon, or Feast of Lanterns, in July, are a primitive community-dance performed in honour of the departed souls, which are believed by Buddhists to visit the world of the living at this season. The firework display at the River Fete on the River Sumida, Tokyo, usually in July, makes a most picturesque scene, which is witnessed by scores of thousands of people lining the banks of the river. Most of these festivals include processions of flower-carriages and shrine floats, tastefully decorated and borne by scores of men in uniform. The classic mode of catching ayu fish (July to October) on the River Nagara is an unforgettable experience. In this a fisherman in antique costume leads the operation surrounded by a band of feathered serv-



Music is Their Soul



ants (cormorants) with a wire basket of fire before him to allure the fish.

### *Sports and Amusements*

Besides the modern stage plays introduced from abroad, Japan has her own ancient dramatic arts, of which the most popular are the Kabuki or classical play, the "noh" or the lyrical drama and the Ningyo Shibai or puppet drama. Kabuki plays, similar in form to European dramas, possess a highly-developed artistic merit of their own. The "noh" dance, the solemn lyrical drama, consisting of music, dancing and recitations, treats chiefly of historical events, subject to elaborate rules and conventions. The puppet drama, is so to speak, a synthetic art, combining manipulation of puppets, the reciting of choruses and the playing of the accompaniment. As to cinemas and revues, they are ubiquitous, and as modern as the West can offer. There are also cafes, bars, tea-houses and dance-halls of the best kinds, from which you may derive much amusement, according to your taste.

Deservedly famous are Japan's geisha-dances, which are often given in entertainments at banquets and other social functions. The most popular for foreign visitors are "Miyako Odori," "Naniwa Odori" and "Azuma Odori," staged every spring in Kyoto, Osaka and Tokyo. The graceful postures, combined with the enchanting stage scenery, will not be easily forgotten, if once seen.

Japan is abundant in those social and sport events on which the average tourist is so keen, as she is also in museums, art galleries, exhibitions, etc., to lure the students of arts and crafts. The Meiji Shrine and Koshien Stadiums, the one in Tokyo and the other near Osaka—each capable of accommodating 60,000 spectators—are numbered among the largest sport-grounds in the East. The Japanese wrestling, or Sumo, is an old national game; the semi-annual tournaments of the professional wrestlers are held in Tokyo in January and May. Judo, the gentle art of self-defence, is universally practised

among the youth as good physical exercise. Very popular, too, is Japanese fencing (kendo). Horse-racing, another popular sport in Japan, is held on many courses in spring and autumn. Golf is also making wonderful progress in the nation's pageant of sports. There are about seventy well-laid courses, some situated among the mountains and others at watering places, awaiting foreign visitors who may desire to play. Winter sports, especially skating and skiing, can be enjoyed to the full, many popular resorts being found in the north-eastern district. Tokyo has also its ice-skating rinks.

### *Arts and Crafts*

Beauty of nature and of art is the chief factor that has established Japan's fame as an ideal tourist land. Japan satisfies followers of every known branch of art or craft—from architecture and sculpture to painting and carving. Many old treasures are seen in perfect preservation at public museums or picture galleries, in private collections, or in Buddhist temples and Shinto shrines scattered throughout the country. Numerous priceless art objects are officially protected as "national treasures." They are open, however, to tourists, or shown by special permission in some cases, Kyoto and Nara, the two ancient capitals, are especially noted as depositories of priceless old treasures. Kamakura and Nikko and their environs are also rich in old temples and historical shrines. Art-lovers are advised to visit the Imperial Museums in Tokyo and in Nara, the Municipal Museum in Kyoto, and the Meiji Shrine Picture Gallery in Tokyo. The first three contain century-old treasures, and the last a collection of pictures by famous contemporary painters in memory of the late Emperor Meiji. For those who desire to see the present-day art objects the Teiten (the Government Art Exhibition held in Tokyo every autumn) should not be missed.

Among the diverse artistic products are lacquerware, cloisonne, damascene, bronze, carved ivory, Satsuma and other porcelains, colour-prints, screens, fans, umbrellas, dolls, etc., and, the most important

of all, silk and silk products. All of these are deservedly admired by foreign connoisseurs. They may be bought at various Products Museums, department stores or souvenir shops in the large cities.

### *Tokyo and Other Cities*

Japan is studded with big cities, proud in their heritages of ancient history and of their modern progress. Greater Tokyo, with its six million inhabitants, ranks in point of population third in the world. The amazing reconstruction work following the earthquake and fires of 1923 has given to Tokyo an entirely new appearance. It looks like any other great modern beehive in the world, with its numerous seven- or eight-storied buildings, and clean, broad, well-paved avenues radiating in all directions to the outskirts of the city.

Osaka, the industrial metropolis of Japan, is one of the world's greatest cotton markets. Kyoto, the former Imperial capital and the centre of Japan's civilization for over a thousand years, naturally forms the most important tourist Mecca in the land. Here the old-world atmosphere still lingers over more than a thousand temples and shrines scattered in its environs. Kyoto occupies also a unique position as the cradle of Japan's ancient art industry which has won the world's admiration. Nara, another ancient capital, is famous for its colossal bronze Buddha, its deer-park, the largest in Japan, and its priceless relic of old art and architecture. Yokohama and Kobe, the two great ports of international note, form the main gateway to Japan for visitors coming from America and Europe. Nagoya, noted for its well-preserved castle and commercial prosperity, is the centre of the porcelain industry in Japan.

### *The Alternative Boats*

Indian visitors to Japan are advised to either take an India Japan N. Y. K. boat from Bombay (Rs. 400 second class return fare) or Europe service N. Y. K. boat from Colombo. If you have not much



time at your disposal then take a Llyod Triestino boat (Italian) from Bombay to Shanghai (monthly service) and then the Rapid express service of N. Y. K. to Japan, which takes you from Shanghai to Nagasaki (gateway of Japan) in about 30 hours. These boats are more like flying boats and the service is excellent. There is no second class on these boats, and first class is not very expensive. The journey on these fast boats through the Inland Sea is a thrill which you will remember for the whole of your life. Passport and custom examination is carried on these boats and you are not worried after landing in Japan. Italian boats are no doubt very luxurious and fast. Both Italians and Japanese are very hospitable, and I feel that it is unwise to travel on any other boats. I have travelled on boats of seven nations and I feel convinced that Italians and Japanese boats are more suitable to Indian visitors.

### *My Charming Countrymen*

In Kobe there are about 800 Indian residents. The moment you land in Kobe, you will feel quite at home, if you only knock at any Indian firm's office. The Indian merchants in Kobe come from almost all provinces of India, and the majority of them are Sindhis, Gujratis, and Punjabees, all vying with each other in hospitality, and care of visitors from India. A special feature of Indian life in Kobe is that Hindus and Muslims live as Indian brothers and they have many common social gatherings where they freely intermingle and interdine. The Indian National Congress Committee of Kobe, India Club, Indian Women's Club and several provincial clubs give proof of active Indian community in Kobe. It is in Kobe that after nearly a month of sea voyage (where you generally get European food) you can get dainty Indian dishes in plenty. Every Indian that you come across will greet you with Bandematram, be he a Hindu or Muslim, and will voluntarily look after your needs. Indians in Kobe are such a hospitable lot that you should be warned to be careful about your health, if you agree to be their guest for a longer period.

“ SAYONARA ”





*Noble Daughters of India*

Indian ladies in Kobe are exceptionally cultered, highly patriotic and contribute liberally towards national and humanitarian funds. Mrs. Ali is a very active national worker, whom you see prominent in all Indian activities. She is the very soul of the Indian Women's Club and her palatial home is itself more like the headquarters of a women's club, where you can meet women from all parts of India. The Indian Women's Club in Kobe is the best club Indian women can boast of in any foreign country and even in India. The women here have proved at all occasions that they do not lag behind men in any activity. As an Indian I am proud of my sisters at Kobe. (Group photograph taken on the occasion of the *Id* festival in January appears elsewhere in this book).

## CHAPTER II

### DELICACIES OF JAPAN : PRIDE OF INDIA

Some people may describe it as narrow patriotism, but I must confess that I love Japan because it has faithfully preserved most of Indian arts and delicacies such as music, dancing, flower arrangement and incense burning, etc. I have heard several Japanese scholars saying "Such and such art came from India and we have preserved it, though it is extinct in India." This is true of many forms of dancing, music and flower arrangement, etc.

As an Indian I feel pride to hear such statements, and for the information of my countrymen I quote from the *Official Guide Book to Japan* (Published by the Japanese Government Railways), in order to show that the Japanese are proud of India's debt.

#### *Flower Arrangement*

Flower arrangement is now regarded a great feature of Japanese delicacy and love for art, and Americans specially come to Japan to learn this art. Note what the official guide book says about its origin. "The art of arranging flowers originated in India with the worship of the Buddha, before whose image it was the custom to offer flowers. In Japan the art originated some thirteen centuries ago with Prince Shotoku, the Constatine of Japanese Buddhism, who ordered flowers to be offered before the image of Buddha in his private chapel. In the second half of the 14th century the art made a great advance, side by side with the perfecting of the tea ceremony, under the fostering care of the Ashikaga Shōgun, and later, in the Tokugawa period, many schools sprang up, rivaling each other in popular favour.

The fundamental principles followed in the arrangement of flowers, whatever form the arrangement may take or to whatever school the person arranging them may belong, are three :—The Leading Principle (Heaven), the Subordinate Principle (Earth), and Reconciling Principle (Man); any flower arrangement which does not embody these principles is considered barren and dead. If a single plant or branch is used, the main part shooting upwards represents Heaven, a twig on the right bent sideways in the shape of V denotes Man, and the lowest twig or branch on the left, the end slightly bent so as to point upwards, signifies Earth. Three separate plants or branches, not necessarily of the same kind, are often used to represent these three elements.

Another important point consists in treating the flowers from three different aspects, according to the nature of the flower, the place in which it is to be put, and the formal, semi-formal, and the informal. The first represents the flowers in the stately costume of the ball-room, the second in the easy elegance of afternoon dress, and the third in the charming *deshabille* of the boudoir.

In decorating the alcove with flowers they must be arranged so not to hide the hanging scroll. If the scroll shows mountain scenery, flowers which grow in marshes or by river banks should be selected, but if the scroll shows flowering plants, flowering branches should be chosen for the vase.

For a wedding feast the flowers are arranged to look as natural as possible, the pine, the bamboo, and plum, called *sho-chiku-bai* in Japanese, and representing constancy, prosperity, and purity, being regarded as most auspicious on such occasions. Flowers which easily fall are not allowed.

Beginners in the art of flower arrangement are usually first taught to arrange *haran* (a long-leafed variety of orchid), and their training is considered complete when they have been initiated into the secrets of arranging flowers which are regarded as the most difficult to display to advantage. To arrange a single blossom of tree-peony

(botan) or of peony (shakuyaku) is regarded as very difficult and only possible to those initiated in the art.

### *Incense Burning*

The burning of incense (kodo) is regarded as cultivating mental composure by developing a refined sense of smell, as the tea ceremony and flower arrangement gratify the pleasure of taste and sight respectively. It was formerly a favourite pursuit of the aristocracy, and although it was dropped to a large extent later it still finds votaries among the upper classes in Japan. It is accompanied by ceremonies similar to the cha-no-yu. The origin of incense burning has been traced to India, whence it found its way first to China and then to Japan. History records that a fragrant piece of wood, thrown ashore on the island of Awaji near Kobe, was presented to the Empress Suiko (6th century), who donated it to the Todai-ji Temple at Nara. Later, in the Emperor Shomu's reign (8th century), incense was sent to the Emperor from Central Asia and also donated to the Todai-ji Temple. This is one of the treasures kept in the Shoso-in Treasury at Nara today. In later years various kinds of incense were sent from Central Asia, Korea, and China, but the combined incense (awasé-ko) introduced from China in the 10th century is the foundation of the incense of the present day. The burning of incense has, of course, always been associated with Buddhism, but in the 15th century there was started a secular and recreative use of incense, which has its devotees up to the present day. In the secular sense it serves the purpose of scenting the air of a parlour when a guest is expected, or of imparting a sweet perfume to clothing or appointments prior to their use. Very often in time of war warriors used to burn incense in their helmets when they were ready to go to the front, with the idea of keeping out the bad odours it they were killed. In its recreative use, incense is used to test the accuracy of the sense of smell. The host of the party is generally chosen to burn the incense, and the guests sit round him in a half circle. Sometimes those



Tea Ceremony





taking part are divided into two sides. A censer filled with burning incense is circulated among them and the guests have each to guess what scent it is. These guesses are written down and the score added up at the end of the game. In ancient times, it is recorded, swords and armour were bestowed as prizes when such parties were held by nobles.

### *Tea Ceremony*

The tea ceremony (cha-no-yu) is a refined pastime in vogue among polite circles in Japan, where it is regarded as sort of cult for the promotion of enlightenment and mental composure. Originally tea was used more as a medicine than a beverage. The tea plant, a native of Southern China, was known from very early times to Chinese botany and medicine, and was highly prized for possessing the virtues of relieving fatigue, delighting the soul, strengthening the will, and repairing the eyesight. The Taoists claimed it as an important ingredient of the elixir of immortality and the Buddhists used it extensively to prevent drowsiness during their long hours of meditation. Among the Buddhists, the southern Zen sect, which incorporated so many of the Taoist doctrines in their belief, formulated an elaborate ritual of tea. The monks gathered before the image of Bodhi Dharma and drank tea out of a single bowl with the profound formality of a holy sacrament. It was this Zen ritual which finally developed into the tea ceremony of Japan in the 15th century.

The leaves were probably imported into Japan by the ambassadors to the Tang Court and prepared in the way then in fashion. In 801 a priest named Saicho brought back some seeds from China where he had stayed for studies for some years, and planted them at Mt. Hiei, near Kyoto. Many tea gardens are mentioned in literature in the succeeding centuries, as well as the delight of the aristocracy and priesthood in the beverage. By the 15th century, under the patronage of Yoshimasa (1443-1474) of the Ashikaga Shogunate, the tea ceremony had been fully constituted and made into an independent and

secular performance. It is to be noted that tea became something more than an idealized form of taking refreshment ; it grew to be a means by which purity and refinement could be worshipped.

The tea-room (*sukiya*) consists of the tea-room proper, designed to accommodate not more than five persons, a number suggestive of the saying "more than the Graces and less than Muses"; an ante-room (*mizuya*), where the tea utensils are washed and arranged before being brought in ; a portico (*yoritsuki*) in which the guests wait until they receive the summons to enter the tea-room ; and a garden path (*roji*), which connects the portico with the tea-room. The tea-room proper is generally nine feet square, with a special entrance for the host and another for the guests, the latter being so small that they have to creep in, high and low alike. This is intended to inculcate humility. In nearly all cases the uninitiated will be disappointed with the unimpressive appearance of the exterior and interior of the tea-room. Its simplicity and purity are in emulation of the Zen monastery and are intended to make it a sanctuary from the vexations of the outer world. The room takes four and a half mats (*tatami*), the half mat filling the space in the centre of the room, and at one corner of this half mat a square hearth is fitted into the floor, so as to form a brazier, on which is placed an iron kettle. By the hearth sits the host with all the utensils for making the tea at his side. These consist of the tea-bowl (*chawan*), tea-caddy (*cha-ire*), tea-whisk (*cha-sen*), bamboo spoon (*cha-shaku*), etc. These articles, which the guests are privileged to inspect closely after tea is served, are, as a rule, valuable objects of art.

There are many ways of holding the tea ceremony according to different occasions and seasons and also according to the school to which the host belongs, each school having utensils of a different pattern. Powered tea is often served informally without invitation, and the host may or may not provide a meal. Among the many schools of the tea ceremony now in existence, *Ura-senké*, *Omoté-senké*, and *Yabu-no-uchi* are the most popular. Below is given a

description of the most popular form of the ceremony.

The guests, five in number, assemble, one by one, in the portico (yoritsuki), a small room generally of three mats only, in which they are expected to appreciate the various articles tastefully arranged. Indifference is a deadly sin, and the host will be greatly disappointed if his guests fail to take interest in anything he shows them. In due time the host comes, make a deep bow, and retraces his steps to the tea-room, without saying anything to the guests. This silent salutation is understood to mean that the host is ready to receive the guests in the tea-room. The head guest (shokyaku), who is qualified for leadership, heads the procession to the tea-room and holds the same responsible position until the entertainment is over, which is usually in about four hours. In going to the tea-room the guests have to go along a garden path (roji), only 25 ft. long, but arranged so as to sever all connection with the outer world and create an atmosphere conducive to the peaceful frame of mind so necessary to appreciation of the entertainment in the tea-room. Rocks, trees, stone lanterns, etc. are skilfully arranged so as to form a charming combination of nature and art. Before the guests enter the tea-room they wash their hands and rinse their mouths at a point where there is a stone basin filled with fresh water. The head guest starts the formality of purification and he is the first to enter the room.

The guests, who each have a prescribed order allotted to them, kneel in turn on the mat in front of the alcove (tokonama) and look respectfully at the hanging scroll (kakemono). The next thing to admire is the tiny incense-holder which will be found on a side shelf. When the contents have been emptied into the hearth in honour of the guests, the leader will ask the host to be allowed the privilege of examining it. A small square piece of silk, called fukusa, is always used as a means of protection when placing the incense-holder on the mats or when holding it in the hand in order to examine it. A repast, called kaiseki, forming an important part of the entertainment and prepared with the greatest care, is then served. There are not

as many courses as in a conventional Japanese dinner and etiquette demands that the guests should leave none of the dishes unfinished. One peculiarity of the repast is the custom requiring the host to bring everything in personally. The tea-room is accessible to none but the host while the entertainment is going on, lest the peace and tranquillity of the occasion be disturbed by intruders, and although he enters from time to time he does not eat with his guests. There are elaborate rules of etiquette for the eating of this dinner, chiefly as to the way of handling the chopsticks. When the meal is over the guest put all the empty dishes and bowls on the trays, and the host removes them one by one to the adjoining room. When sweets are served the first sitting closes and, at the host's suggestion, the guests retire to the waiting-room or to another place where a bench is provided. This is called the intermediate retirement (*naka-tachi*).

The second sitting (*goza-iri*) is the real tea ceremony, to which the guests are summoned by soft strokes on a gong or a thick board which is hung near the tea-room. Five or seven strokes are usually given. It is the signal that the host is ready to serve the "thick tea" (*koi-cha*). The formality of purification is repeated and the guests enter the tea-room in the same order as for the first session. On entering, led by the head guest, they find that the hanging scroll is gone and in its place some flowers have been arranged in the alcove. The *koi-cha* is prepared from powdered tea, two or three spoonfuls of which are put in the bowl, hot water poured upon it, and the tea then beaten to a creamy froth with a bamboo whisk. When the preparation is ready the host places the bowl in front of the head guest, who, with a bow to his fellow guests, holding it on the palm of his left hand and steadying it with his right, takes a sip and, after complimenting the host on its excellent flavour, right consistency and so on, takes two or more other sips before passing it on to the second guest. The bowl is thus passed round until all have tasted it. The leader must not forget to request the host to be allowed the privilege of closely inspecting the tea-bowl, which should not be held

up high lest it be dropped and broken. When the bowl comes to the last guest he hands it to the leader, who returns it to the host. The tea-caddy and spoon are also passed round for inspection and with that the ceremony ends.

It is usual for thin tea (*usu-cha*) to be served following this. This is done either in the same room or in another, but less formality. Generally two bowls are provided, each guest being expected to empty the bowl and return it to the host, who rinses it out prior to making tea in it for another guest. Four hours have elapsed since the guests assembled in the portico, but they are neither tired nor bored. The guests are not strangers to each other, for the host has been careful in his selection with a view to creating an atmosphere of warm congeniality, and topics of conversation are inexhaustible, for *cha-no-yu* is related practically to all branches of art. Finally, with a salutation to their host the guests take their departure. Etiquette demands that they should convey their thanks to their host on the following day, either in person or by letter.

### *Indian Touch*

It is difficult to trace the origin of tea ceremony to India, since it is believed to be a purely Chinese custom, but none can deny that it has an Indian touch about it. When I first witnessed Japanese tea ceremony last year at the World Fair at Chicago (U.S.A.), I felt as though it was a copy of our *shradh* ceremony. I remember when I was young, with what a great devotion my mother and myself used to treat the priest on the *shradh* day of my father and the same purity of atmosphere, same devotion to the host is witnessed in the tea ceremony, though it is rather very elaborate and artistic.

## CHAPTER III

### THE LAND OF FIVE HUNDRED RELIGIONS

If there is any country which today presents a living picture of religious toleration, it is Japan. Under one roof the followers of Christianity, Buddhism, Shintoism, and Communism live as members of a family and they never make a fetish of religion as we do in India. You never hear of religious fights in Japan. I am often asked, why can't the enthusiasts of religions in India follow the example of the people of Japan? "Because the self-styled leaders of different communities are prostituting religion for their selfish ends under the protection and with the alliance of the Union Jack, and the masses have not yet realized that the so-called religious leaders are the chief enemies of the country." If you ask me in one word "What is the religion of the people of Japan," my answer would be "patriotism."

Any person who has visited Japan even for a short period will tell you that patriotism is not a sentiment (as in India), but a national religion of the people of Japan to whatever dogmatic religion they may belong. Be they Buddhists, Christians, or Shinto, they are devoted to their country and ever ready to sacrifice their life for the motherland.

As regards dogmatic religions and their ever increasing sects, you will be rather surprised to know that the number of religious cults (which are ever increasing) has reached over 500.

There has been a remarkable growth of religious beliefs among the Japanese public of late. New quasi-religious bodies are springing up in many districts so frequently that the Bureau of Religions of the Education Department is said to be receiving reports of the

birth of new cults at the rate of one a week on the average. Investigations made by the local Governors concerned into the causes of this phenomenon show that there is an increasing tendency among the masses in financial straits to believe in the advent of something miraculous, that intellectuals, not contented with the existing religions, have come to seek new objects of faith, and that soldiers who came back unhurt from campaigns in Manchuria are easily induced into the belief that they were protected from harm by the divine hand or some religious influence.

### *Religions as Limited Concerns*

There are thus at present over 500 quasi-religious cults, some with only a few followers. Monetary offerings made by these believers to their places of worship reach a large sum, and indeed, some religious bodies have been organized with money-making as their chief object. No fewer than seven of them are run along the lines of limited partnership. As the laws and regulations for the control of these quasi-religious cults and organisations leave much to be desired, Mr. Matsuda, Minister of Education, is credited with the intention of enacting effectual control provisions in drawing up the long-pending religions bill.

### *A Short History*

The original religion of the Japanese, an unorganized worship of nature and the spirits of the dead, was beginning, at the dawn of history, to develop into a more or less articulate hero and ancestor worship, with a background of nature worship, under the name of Shinto. With the gradual introduction of Chinese civilization, however, dating from about the third century of the Christian era, and of Buddhism and Confucianism in the 6th century, the nation began to acquire new ideas from the then flourishing culture of India, China and Korea.



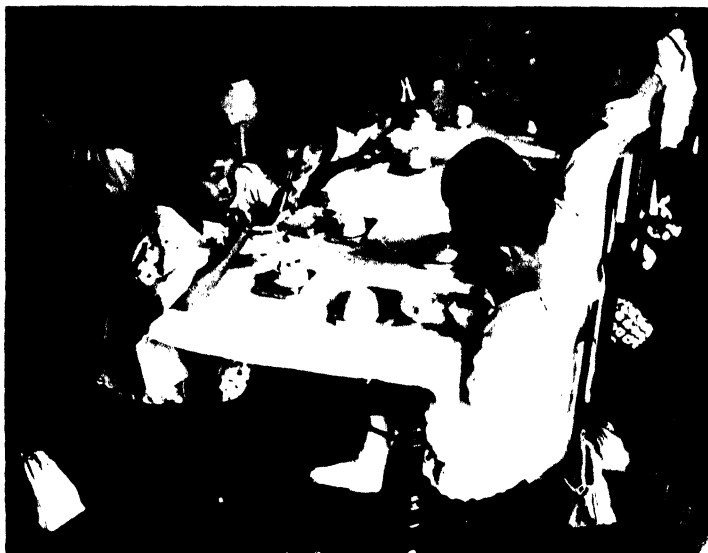
*Buddhism Gives Life*

Buddhism gave a vital impetus to the development of civilization by inspiring higher ideals and encouraging the arts and literature. The new religion imported arts and science, letters and philosophy, as instruments of its propagation, and through the astounding progress it made the whole country was almost completely converted to Buddhism in the course of the 7th century.

On the achievement of national unity and centralized government at the turn of the 8th and 9th centuries, the reciprocity of the Buddhist hierarchy and the Court bureaucracy became the leading feature of the social, religious, and political life throughout the following three centuries. A deep inspiration, derived from Buddhism, marked the sentiments of the people, so that we can date from the 10th century the ripening of the fine arts and literature.

The 13th century marks a significant epoch in the history of Japan. Together with the political and social changes which occurred in that century, new forms of Buddhism arose in response to the spiritual demands of the people. Buddhism ceased to be an affair of national policy and became a question of individual piety. The warlike spirit of the age found its reflection in religion also, and militant leaders of Buddhism appeared side by side with masters of spiritual training adapted to the life of the warrior.

Further changes occurred in the 14th century. A political revolution and civil wars, leading to dynastic division, took place. This crisis gave an impetus to the revival of national Shinto ideas, which found their mouthpiece in some patriots who attempted to concentrate all the moral ideas and religious teachings existing in Japan on veneration of the Throne. But the trend of the times ran against the patriotic moralists, and signs of moral degeneration and social disintegration became more and more evident. Religious strife raged side by side with feudal wars. The confusion, which lasted over 200 years until the middle of the 16th century, was aggravated by the



Happy Children





arrival of the Jesuit missionaries in the middle of the 15th century, followed by the rapid progress of their propaganda, the bloody persecution of the converts, and the final expulsion of the priests.

The restoration of peace and political unity at the beginning of the 17th century was followed by the extermination of Catholic propaganda and foreign intercourse. This policy of seclusion produced far-reaching results in the political, social, intellectual, moral and religious life of the nation during the following three centuries. Buddhism, now made useful weapon against Christianity, enjoyed various privileges and its clergy lived in ease and luxury.

The opening of the country to foreign intercourse in 1859, and the restoration of the Imperial regime in 1868, led to the shaking off of all the restraints that had made for peace, and liberty of conscience was guaranteed by the Constitution promulgated in 1889.

The history of Japan's religions and morals shows the interaction of various forces which manifested their vitality more in combination than in opposition. The three religious and moral systems found in Japan may well be compared to the root, stem and branches, and the flowers and fruit of a tree. Shinto is the root embodied in the soil of the people's character and national traditions ; Confucianism is the stem and branches, seen in legal institutions, ethical codes, and educational systems ; Buddhism, the flower of religious sentiment and the fruit of spiritual life.

### *Sanatan Dharma in Japan*

Shinto, the religion of Japan, is nothing but a combination of the ancient Aryan custom of nature worship combined with the present day Sanatan Dharma (meaning the Pauranic Mat). Japan provides a rich field for our 3 dozen learned Shankaracharyas and hundreds of sacred pandits and pandas who are angry with Mahatma Gandhi for carrying a crusade against the curse of untouchability. If these worthy contractors of religion visit Japan, they will surely be accorded a hearty welcome by the miracle loving people of Japan and

will also receive good offerings, too. Let them float a limited company and carry on business in Japan, Manchuria and Korea. Oh, but I forgot that their religion will not allow them to cross the seas, lest they get polluted.

But their leader Mr. (I should say Mahatma) M. K. Acharya has already opened the way for them by paying homage to the great Moghul at London, why can't his comrades come to Japan to pay respects to the Hindu Gods no less than 800 of whom are even today enshrined and worshipped in every corner of Japan. Japan is undoubtedly the best country suited for preaching Sanatan Dharma and very profitable, too. Ah, I wish I knew a little bit of Sanskrit and some Tantars, too.

Readers should not misunderstand me. I am a great lover of the temples and shrines (though I don't believe in idol worship) and I have spent hours in temples at Kyoto, Nikko, and other places enjoying the enviable peace of mind. Temples of Japan are situated in the best natural surroundings, amid fine groves of trees, over the hills and alongside streams and lakes, and afford best opportunities for concentration of mind. Now let me revert to my description of Shinto :—

Shinto (The Way of the Gods) is the native religion, combining nature and ancestor worship, the chief deity in its pantheon of so-called "eight million gods" being Amaterasu-Omikami, the Sun Goddess and Great Ancestress of the Japanese Imperial House, whose line has extended in unbroken succession for thousands of years to the present day. Although this pantheon embraces many Nature gods and goddesses of the sea, river, wind, fire and mountains, and many well-known warriors and loyal servants of the Imperial House, it is the worship of the first Imperial Ancestress and many of her relatives and descendants, like Susano-o (the Swift Impetuous Hero), her brother, and the Emperor Ojin (270-310 A.D.), her descendant, which constitutes the leading characteristic of early Shinto. This fact has exercised a very powerful influence in drawing together

round the Imperial Throne the hearts and minds of the Japanese people as a token of their unbounded loyalty and supreme devotion.

Worship in Shinto consists of obeisances, offerings, and prayers. The offerings are primarily food and drink. Formerly cloth was added to these, but eventually a symbolic offering (known as *gohei*) came into use, consisting of strips of paper, representing lengths of cloth, attached to a wand and placed on the altar.

Purification is essential before worship and is achieved by various methods, exorcism (*harai*), cleansing (*misogi*), and abstention (*imi*). Exorcism is performed by a priest and is intended to remove the pollution caused by an offence. It consists essentially of the presentation of offerings by way of a fine, after which the priest waves before the person to be purified a wand in the form of a brush and pronounces a formula of purification. (This is the same as *Jharu* custom practiced in North India.)

The *misogi* is a cleansing rite, intended to remove accidental defilment acquired by contact with unclean things, from simple dirt to the pollution of death and disease. It is effected by ablutions or by the mere sprinkling of water and salt. A number of practices common today are vestiges, or even complete survivals, of this ancient custom. In the courtyard of every temple and shrine is a font at which the worshippers wash their hands and rinse their mouths before worship. (The same as in our temple court yards.)

The third, and perhaps the most interesting method of purification is *imi*, or abstention. Exorcism and lustration confer purity by removing uncleanness, whereas abstention is a method of pollution. It was therefore the duty of priests rather than of laymen to practice the needful austerities, which consist chiefly in the observance of certain prohibitions. All the three are purely Hindu customs.

Early Shinto had no system of theology or ethics. It taught the innate goodness of the human heart. "Follow the genuine impulses of your heart" was the essence of its ethical teaching. Early Shinto had also no clear conception of loyalty or filial piety, the virtues which

play so important a part in the moral life of the people. The very names of these virtues were supplied by Confucianism, the ethical system of the northern Chinese, which came into Japan along with Buddhism in the middle of the 6th century.

In addition to these influences, Buddhism had an overwhelming influence upon Shinto on its introduction in the 6th century, this culminating in the creation of Ryobu or Double Aspect Shinto. The theory is that the Buddhist in general represents the indestructible part of the gods, while the deities in the Shinto pantheon are their partial appearances or incarnations. The real entity, or prime noumenon, is called the Honji, the original; the manifestation the Suijaku. In this combination every kami is regarded as a manifestation of a certain Buddhist deity, *e. g.* the Sun Goddess as the Dainichi Nyorai (the primordial and eternal Buddha) and Hachiman (the god of war) as a Bosatsu (Bodhisattva). This Double Aspect Shinto may be regarded as an expression of the attitude of compromise. This state of things lasted for well-nigh a thousand years, but in the 15th century further progress was made in the systematization of Shinto theology. The name of Ichijo Kaneyoshi (1402-1481) is prominent in this connection. Shinto, according to Kanera, teaches the existence of many deities, but metaphysically speaking they are one, because each deity is but a manifestation of the universal soul in a particular aspect of its activity and all the gods are one in spirit and entity, especially in the virtue of veracity.

In the course of the 18th century Shinto entered on a new path and prepared for another revival. All the earlier Shinto theorists had depended much upon either Buddhism or Confucianism in interpreting Shinto ideas; now the time became ripe for purging away the alien elements to a certain degree and restoring early Shinto by means of scholarship. This was made possible by the philological studies of the ancient records compiled in the 8th century. The greatest of the philologists and the pioneer of "Pure Shinto" was Moto-ori Norinaga (1730-1801). His contention was that Shinto,

"Deva Dasis" of Japan



Temple Girls



Hinduism in Japan



Children Carry Their God





when purged of all foreign accretions and influences, represented the pure, and therefore the best, inheritance of humanity from the divine ages.

There was another aspect of the revival of Shinto, namely the appearance of popular teachers in the first half of the 19th century. Most of them are known as Shintoists and their followers today make up the so-called Shinto sects.

Present-day Shinto is divided into the official cult, which is supported by the Government, and the cult of the Shinto sects, which are placed on the same footing as other religious bodies. The official interpretation of this division is that the official cult is not a religion but a public institution, enjoying the worship of ancestors enshrined in the jinsha or shrines, which numbered 111,739 at the end of 1930, each with its individual status. The second category comprises thirteen sects, and the number of their adherents according to the latest figures available is 17,477,000.

Formerly Shinto priests scarcely ever performed the funeral service, the dead being given over to the care of Buddhism, but now Shinto funeral services have become quite common. On the other hand marriages until recent years were never celebrated with religious rites, whether Buddhist or Shinto. Now it is fashionable to have the wedding ceremony performed at a Shinto shrine.

### *"Shinto Not a Religion"*

The late Dr. I. Nitobé, (himself a Christian) a great scholar, and respected citizen, wrote the following interesting story of Shintoism, which I quote from his book, *Japan* :—

Shinto is scarcely worth the epithet "religion." It is a cult. It is a cult with few moral precepts and fewer theological tenets. But as a form of "Nature worship," complemented by reverence for the memory of the dead, it is still a living power. As a repository of venerable traditions and the highest interpreter of primitive legends, it is a stronghold of conservatism. It is not a State religion, though

it is pre-eminently the cult of the Royal House. The connection between Shinto and the Court is so intimate that in their origin they were one. The word government (*matsuri-goto*) meant the affairs pertaining to worship ; for the Emperor was the Pontifex Maximus. The term *miya* applies to a shrine and to the Royal Court, though never to an ordinary house. Only in the reign of the tenth Emperor, Sujin (564-631), was the residence of a sovereign differentiated from the shrine of his divine forebears. We may date from this time the separation of Religion and Government, Church and State.

Going out of the Court, Shinto has come nearer to the people. It has become an emotional extension of the imperial authority, a powerful arm to attach the people to the Crown, reaching where law and force could not.

Shinto is a sentiment without philosophy or theology. Its literature, consisting of a few liturgies, is devoid of deep thought or lofty imagination. Its worship is formal. How could it cope with Buddhism when this was introduced into the country ? Some show of opposition was made, on the usual ground that Buddhism was an alien faith. The primary reason for opposing an exotic idea is usually because it is novel and distasteful. But Shinto had a more rational objection to make. The Buddhist doctrine of equality would upset the very fabric of society, which was based on the *uji* system.

It was a curious coincidence that this religious novelty reached Japan—or rather the Royal Court—at the time when the *uji* system was proving a menace to the Court itself. That discriminating acumen which the nation shows in times of crisis was very much in evidence when the Sogas advocated the adoption of the new faith but because of their political ambition. As to Buddhism itself, it survived the fiasco of its protagonist. It allayed the fears of its Shinto opponents by its superior intellectual equipment and overcame their nationalistic scruples by amalgamating the two faiths under the doctrine of Ryobu (Duality). According to this doctrine, Shinto deities are the earthly manifestations, the avatars, of Buddhas, whose originals are in

heaven. The Sun-Goddess is only an incarnation of Mahavairocana. All the 800 myriads of the Shinto pantheon can be proved to be the counterparts, or rather the Japanese renderings, of the Buddhist divinities. Very soon after, the tables were turned. The Japanese religionists, by resorting to the logical process of obversion and conversion, could, with equal plausibility, argue that the Shinto Kami are the originals of the Indian gods. This ingenious amalgamation infused an intellectual element into the native religion, raising it to a more rational and ethical level. Shinto began to interpret itself in terms of Buddhism. The simple articles of its faith were now elevated to a cred. The materialistic beliefs were imbued with moral precepts. Even the phallic gods themselves were clothed in the grandiloquent attributes of a high spiritual order.

But the Ryobu was a morganatic connection, to be dissolved sooner or later. Under this device Shinto, like a henpecked husband, was led by the nose, kept alive to take no active part in the real concerns of life. For many centuries it lay dormant. The revival of Shinto was due to the studies of ancient national history, undertaken from the middle of the eighteenth century, and still going on. We have already seen how vigorously ethnical the Shinto teachings are. Any study and propaganda of Shinto can have but one result—the adoration of the country and of its Ruler, patriotism and Mikadolatry. The Imperial Restoration of 1868 is due in no small measure to the rehabilitation of Shinto. Hence, in the organization of the early Meiji Government, the Department of Divine Rites (Jingi) was placed above all administrative and legislative offices. Ryobu was disestablished, and the gods made independent of Buddha. All the quasi-religious functions on State occasions were henceforth to be performed in accordance with Shinto usages. Back to primitive institutions the nation was to be guided. The Shinto shrines, graded in the order of their historical or local importance, were taken under Government patronage. Scattered about throughout the whole country are some 114,000 shrines of various sizes and ranks. Every vil-

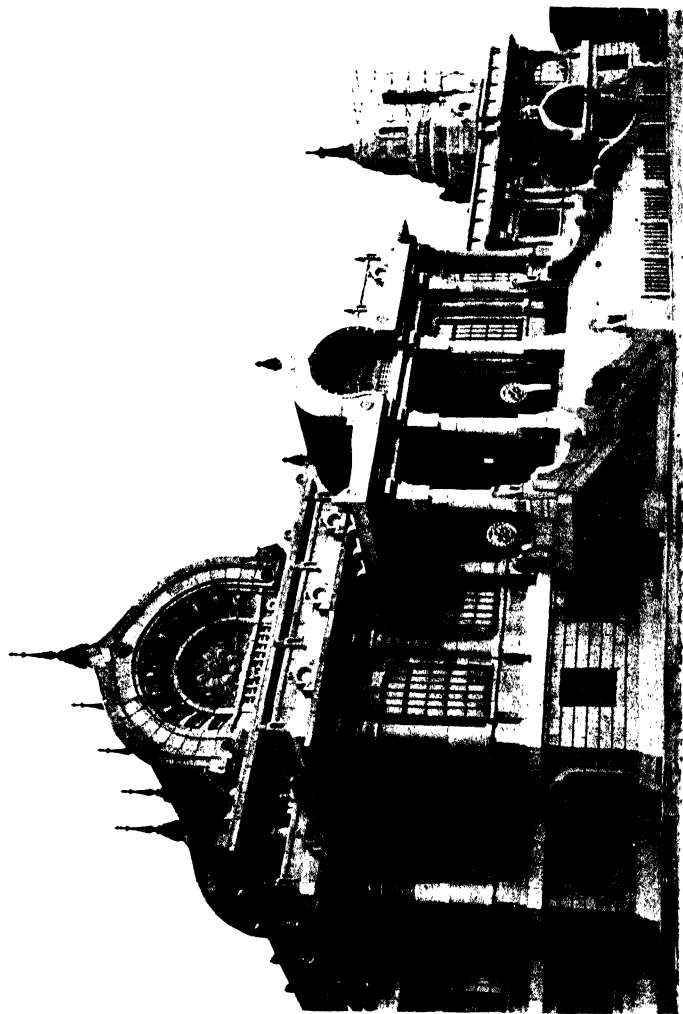
lage and hamlet has one. Every family has its little altar, the shelf of gods (Kami-dana), where are kept memorial tablets for its dead and emblems of its Lares and Penates. This is a voluntary act, not the least influence being exercised by the authorities in matters of faith. The Imperial Constitution guarantees entire freedom of conscience. It has been officially declared that "Shinto is not a religion, but solely a veneration of the Imperial forebears, and an observance of festivities and rites in memory of the nation's heroes." Shinto is therefore treated in two-fold ways—as a State cult or as a form of popular worship—and only in the later classification is it considered a religion. Official statistics give the number of adherents as over 16,000,000. This means little. The number was arrived at by a process of elimination. Those who do not profess Buddhism or Christianity are put in this group, as being the indigenous and natural faith for the Japanese to follow. The number includes a vast host of men and women who do not believe anything.

The decade following the Restoration was the halcyon time for Shinto. The nationalistic motive and the declaration of return to ancient ways necessarily brought it to the fore. Even a half-hearted attempt was made at proselytizing. It was well that the attempt was only half-hearted, otherwise persecution or at least religious disabilities would have been the result. "Messengers of Religion" were officially appointed to go out to preach the Way of the gods, which in 1872 was condensed into the following three points :

- (1) To practise the principle of love of country and reverence for the gods ;
- (2) To make clear the reason of heaven and the way of man ;
- (3) To accept gratefully the rule of His Majesty and to obey his will.

In order to spread this creed, there were appointed in 1875 no less than 7,247 Government preachers, many of whom possessed no moral

India in Japan



Honganji Temple, Tokyo



or intellectual qualification whatever for the task, and in a short time made themselves the butt of merriment to the populace. By the beginning of 1877 the experiment came to an end, leaving the well-learned lesson that official missionary work is impotent in the domain of spirit, and, what is still more important, that the people had outgrown a primitive religion.

The study of Shinto continues, both on account of its historic value and archaeological interests, and of its moral and sociological aspects as well. Its very barrenness of dogmas is attractive to some of its votaries, who would fill the void with their own conceptions of what Japanese religion should be or might have been. While some scholars are engaged in making of Shinto a national code of beliefs, there are others who would make of it a social institution to serve the demands not filled by other organizations. It has instituted a funeral service—a practice surely abhorrent to the Kami, who, like the gods of ancient Greece, would have nothing to do with so polluting a thing as death. It has still more recently inaugurated a wedding ceremony, a subject much more congenial to its traditions, and consistent with the need of modern Japan, where the old marriage custom has fallen into desuetude. With these new activities started, and a few educational and welfare enterprises under way, Shinto will be brought nearer to the people. A social phenomenon worthy of attention is the rise of new Shinto sects numbering thousands of followers—such as Ten-rikyo, inaugurated by an unlettered woman, and Kongokyo, begun by an ignorant carpenter, and others less known but kept but up by fanatical adherents. They are all extremely simple and unsophisticated in their creeds.

It will be as instructive to watch how the attempt to instil a new life into Shinto, by giving a modern interpretation to its myths and legends, will succeed as to study a similar movement started in India under the name of Arya Somaj, which bases itself on the Vedas and claims for itself the doubtful virtues of patriotism. A religion that appeals to patriotism defeats its own purpose. It condescends there-



by to be a friend of Caesa, sharing with him the dominion of the earth. Certainly God does not covet earthly possessions. If Shinto aligns itself with principalities and powers, as it is wont to do—let it stay out of the market-place or out of an academic forum.

Archaeology and linguistics will rob Shinto of its old-time sanctity ; but they will also purge it of incoherent myths and inchoate narratives. It must not look to fanaticism for its conquest, nor to superstition for its continuance. It must stand on real merit, if it is to win a place among the religions of the world.

### *Buddhism*

Buddhism may be said to have first entered Japan in the year 552 A. D., when the King of Kudara (Pak-je), Korea, troubled by civil war, solicited the aid of Japan and at the same time presented Sutras (scriptures) and images of Buddha to the Imperial Court. These presents were soon followed by priests and nuns, as well as by temple architects and image carvers. It was only after half a century, in the reign of the Empress Suiko (592-628), however, that, under the patronage of the Regent, Prince Shotoku (593-621), the Buddhist religion obtained a firm footing at the Court and in the country. What King Asoka did for Buddhism in India, and what Constantine did for Christianity in the Roman Empire, was done by Prince Shotoku for Buddhism in Japan. Not only did he make Buddhism the religion of the Court, but he also issued a code and organized the national administration on the basis of Buddhist teachings. At the same time he built temples and monasteries, charity hospitals, orphanages, and homes of refuge for the widowed and the aged.

The Buddhism that was established was that of the Northern School, known as the "Greater Vehicle" (Sanskrit, Mahayana ; Japanese, Daijo Bukkyo). The principle on which the Buddhist religion is founded is faith in the Three Treasures (Ratna-traya), which means the oneness of the Perfect Person (Buddha), the Truth (Dharma) and the Community (Sangha). The Buddhism brought

over to Japan was a developed form of this religion, demonstrated artistically in ceremonies and supported by a system of idealistic philosophy. At first there were no sects, but many appeared as the religion developed. In the Nara period the "Six Sects of the Southern Capital (Nara)" arose. These were the Sanron, Jojitsu, Kusha, Ritsu, Hosso, and Kegon, of which the first three have become extinct. As these sects are practically confined to learned circles, detailed explanations of them are not necessary in this brief outline of the faith.

Thus far Buddhism in Japan had remained Chinese in its main features, the influence of the national genius having affected it but little. It was during the Heian period (794-1185) that, owing to the efforts of two great priests, Saicho, or Dengyo-Daishi (767-822), founder of the Tendai sect, and Kukai, or Kobo-Daishi (774-835), founder of the Shingon sect, a strong national bent was given to the imported religion, chiefly by the application of the doctrine of Honji-suijaku, according to which the Shinto deities are regarded as various manifestations of Buddhas and Bodhisattvas as already described. Before their time, Gyoki (668-749), a powerful priest who lived in the reign of the Emperor Shomu (724-749), had disarmed the strong opposition raised to the setting up of the Daibutsu, the gigantic image of Buddha at Nara, by teaching that the Sun Goddess at Isé was the Japanese manifestation of Birushana Buddha, represented by the Daibutsu ; but it was only after the removal of the capital to Kyoto that this bold teaching was carried to its logical conclusion with the growth of Double Aspect Buddhism, or Double Aspect Shinto (Ryobu-Shinto), if viewed from the Shinto point of view.

Buddhism now became all powerful with its two great rival centres, the monastery on Mt. Koya, south of Nara, where was taught the esoteric philosophy of the Shingon sect, with its complex symbolism, and that on Mt. Hiei, north-east of Kyoto, the seat of the Tendai sect, whose doctrines were based on pantheistic realism. These two monasteries became the fountain-heads of Buddhist learning. With the growth of its power, however, Buddhism became

secularized and corrupt, and four new sects arose in the 13th century for its purification, all of which have remained powerful to the present day. They were the Zen-shu, Jodo, Shin-shu, and Nichiren sects. The Zen-shu or contemplative sect, founded by Eisai (1141-1215) and Dogen (1200-1253) "seeks salvation by meditation and a divine emptiness." Its doctrines may be summed up in the following injunction. "Look carefully within and there you will find the buddha." This sect found adherents among the powerful leaders and samurai of the Shogun's government at Kamakura (1185-1392), owing to the fact that, in Zen-shu, each believer must work out his own salvation by austere discipline, bodily and mental, and thus develop the measure of will-power and self-control needed by a true samurai. We see a marked development of this in Bushido or Japanese chivalry, which was greatly influenced by Zen-shu principles.

The Jodo and Shin-shu sects, founded respectively by Honen (1133-1212) and Shinran (1173-1262), Honen's disciple, are essentially one in doctrine, both teaching that the only way to salvation lies in absolute trust in the all-saving power of Amitabha Buddha, a doctrine which is generally styled "Salvation through the merits of another" (*tariki-hongan*). The two sects, however, have some important differences. While the Jodo sect lays emphasis on repetition of the formula *Namu-Amida-Butsu* (*Namo 'mitabha-buddhaya*), or "Glory to Amida Buddha," which is regarded as a meritorious act in the believer, the Shin-shu sect regard faith in Amida Buddha as the all sufficient and only essential thing, the repetition of the formula being considered merely as an expression of a thankful heart. Another important difference is that the Shin-shu sect discards the principle of celibacy of the clergy, together with all ascetic practices. Furthermore the Shin-shu sect is more logical in its observances. Its adherents believe in Amida Buddha alone, and although they worship before the founder's image, as the revealer of the Amida doctrine, the sect has discarded all other images, including that of Sakya-muni himself. It is needless to say that this sect stands entirely aloof from the

popular Double Aspect Buddhist practices which keep the priests of the Shingon and Nichiren sects busy. The Nichiren sect, founded by the great patriot-priest Nichiren (1222-1282), bases its teaching on the Sad-dharama-pundarika or "Sutra of the Lotus of Truth" (Hoké-kyo), for which reason the sect is also called Hokke-shu, or "Sect of the Lotus Truth." While for the initiated the study of the Hoké-kyo is regarded as essential to attain enlightenment, to the ordinary believer the only requirement consists in the repetition of the dai-moku or formula Namu-myoho-rengé-kyo ("Glory to the Sutra of the Lotus of Truth"), which is chanted in loud tones, often in parties, accompanied by much beating of drums. The Shin-shu and the Nichiren sects are the most democratic sects of Japanese Buddhism. The Shin-shu, which is divided into two branches, the Nishi Hongan-ji (the elder branch) and the Higashi Hongan-ji (the younger branch), has married clergy, the founder Shinran having married and left hereditary successors to the headship of the sect, or rather of each branch.

The eleven sects of Buddhism at present, with the numbers of their temples and adherents, are as follows :—

	Temples	Adherents
Hosso-shu .....	41	14,000
Ji-shu .....	491	321,000
Jodo-shu .....	8,314	4,603,000
Kegon-shu .....	27	22,000
Nichiren-shu .....	4,997	3,171,000
Ritsu-shu .....	15	65,000
Shingon-shu .....	12,014	8,822,000
Shin-shu .....	19,706	13,370,000
Tendai-shu .....	4,511	2,131,000
Yuzu-Nembutsu-shu .....	357	133,000
Zen-shu {	Soto .....	14,220
	Rinzai .....	5,977
	Obaku .....	523
Total .....	71,193	41,962,000

*Future of Buddhism*

As far as I can see the progress of religious revolution in the world, I feel Buddhism is finding favour not only in the East but also in Europe and America (though not in its place of birth—India).

Following note on the future of Buddhism in *The Japan Times*, is worth reproduction in this book :—

If one may be so bold as to speculate on the future of Buddhism, in its rationality will lie its chief appeal. Prince Gautama placed as the basis of his teachings the search for truth, to be sought through an attitude of constant questioning. This is essentially the attitude of the scientific mind. It may therefore be argued that in a skeptical age when religion would seem to be waging a losing battle, the rationality of original Buddhism should have an immense appeal to a mankind which seeks to correlate its religion with a sense of scientific rationalism.

Whether Buddhism will be able to fulfil such requirements to satisfy the human longing for spiritual solace which essentially is no less today than in the past, depends largely on the clarity of vision of Buddhism's present leaders. Mediaeval ideas must, in time, be cleared away, although there is no necessity to destroy much that is beautiful in rituals as developed through the centuries. Although no religion may advance more rapidly than the minds of its adherents, still Buddhism must not lag behind, retarding progress, but hold a position of leadership in the vanguard of human culture and civilization. This it may only do by meeting modern requirements, among which may be counted as foremost the need for a religion which satisfies man's increasing rationalism while, at the same time, meeting his spiritual needs.

*Christianity*

For nearly a century, or between 1549 and 1638, Roman Catholic missionaries were active in Japan trying to make converts, the former

date marking the landing of Francis Xavier and the latter the expulsion of the missionaries. During that time it is claimed that 200,000 Japanese were converted to Christianity, including famous Daimyo, generals, and cultivated ladies of high rank. At first favoured by Nobunaga (1534-1582), the Christian missionaries were later placed under a ban by Hidéyoshi (1536-1598), their activities strictly prohibited by Iéyasu, and they themselves finally expelled from the country. The change in the attitude of the ruling power towards Christianity was brought about by the overzeal of the Jesuit, Dominican, and Franciscan missionaries, the quarrels that arose between these religious orders, and their intrigues with the feudal nobility and with the Court at Kyoto. In 1637, twenty thousand Christians in Kyushu rose in desperate revolt against the relentless persecutions they suffered. This rising, known as the Shimabara insurrection, was, according to some accounts, as much owing to local misgovernment as to religious causes. It ended in January 1638 with the massacre of the Christians in and about Hara Castle at Arima, on the southern part of the Shimabara Peninsula, where they had taken refuge, this tragic event practically rooting out all outward traces of Christianity in Japan for over two centuries. Before the final extirpation of the Church in 1639, the ruthless persecution of the Christians was continued, many of them being crucified and thousands being burned. But despite this, Christianity was never entirely eradicated in certain parts of Kyushu, as is proved by the remarkable fact that within a month after the erection of a Roman Catholic Church at Nagasaki in 1865 there occurred the memorable scene known as "The Finding of the Christians," when thousands of Christians from and about the village of Urakami (now a part of Nagasaki), who had secretly kept the faith transmitted to them by their forebears through successive generations for about 225 years, made open confession of their religion. A Roman Catholic Church, completed in 1914, is now established at Urakami, with a seating accommodation for 8,000 persons. It is the largest church of this

faith in Japan.

The Protestant missions were started about 1859, meeting at first with the greatest obstacles to their work, all Japanese being strictly forbidden to believe in the "Evil Christian Religion." With the Restoration (1868) and the adoption of a programme of radical reforms, however, the doors began to be thrown open to Christian teaching, and between 1885 and 1889, when the country was swept by a great tide of reforms inspired from Europe, Christianity made phenomenal progress. Later it suffered from the reaction due to nationalism, under which, however, largely through native leadership, the Christian churches became filled with the growing self-consciousness of the nation. The old edicts prohibiting Christianity were removed from the notice-boards in February 1873, and in April of that year exiled Christians were permitted to return to their homes and were free to entertain any religious belief they chose. The Constitution, promulgated in 1889, granted full religious liberty, and Christianity now plays an increasingly important part in the life of the community.

## TO GAUTAMA BUDDHA

*By Rabindranath Tagore*

[Written on the occasion of the opening of the Mulagandhakuti  
Vihara at Sarnath]

Bring to this country once again the blessed name  
    which made the land of thy birth sacred to all distant lands!  
Let thy great awakening under the *bodhi* tree be fulfilled,  
    Sweeping away the veil of unreason  
And let, at the end of an oblivious night,  
    freshly blossom out in India thy remembrance!

Bring life to the mind that is inert,  
    thou Illimitable Light and Life!  
Let the air become vital with thy inspiration!  
Let open the doors that are barred,  
    and the resounding conch shell  
    proclaim thy arrival at Bharat's gate.  
Let, through innumerable voices,  
    the gospel of an immeasurable love announce thy call.







A view of Mukden Station of the South Manchuria Railway Company, which operates 10,000 kilometers of railways in Manchuria.



## APPENDIX

### *Japan's Two Leading Shipping Companies*

(1) *A Brief History of N.Y.K. Line* : The organization of the Nippon Yusen Kaisha dates back to 1885, when it came into existence as the result of the amalgamation of two separate shipping concerns, i.e., the Mitsubishi Company and Kyodo Unyu Kaisha. The capital of the Company was then ¥ 11,000,000 and the combined fleet comprised 58 steamers of 68,700 gross tons.

Soon after its formation, the Company, while maintaining the services originally inaugurated by its predecessors, opened new lines to Korea, North China and Vladivostok. In 1891, it started a service to Manila, and, in the following year, the Japan-Bombay Line was opened, the first regular Japanese steamship service with a far oversea country.

The decade from 1895 to 1905 was remarkable for a rapid and general expansion of the foreign trade of Japan, and, in furthering this expansion, there was no more important and efficient auxiliary than the N.Y.K., the prosperity of which has kept even pace with Japan's growth as a factor in international commerce. The growth of the N.Y.K. during this period can clearly be seen from the size of the fleet it owned at the end of September, 1905, which was 73 vessels, their gross tonnage amounting to 250,000.

Following the close of the Russo-Japanese War of 1904-1905, the N.Y.K. began a new development of its ocean services with its now magnificent fleet. One of the important additions made by the Company to its lines of service was the opening in 1911 of its Calcutta Line, which, together with its long-established Bombay Line, has been a leading factor in the establishment of more intimate and greatly increased trade relations between India and Japan.

The progress made by the N. Y. K. in the decade from 1906 can be well seen by the fact that number of the steamers owned by it at the outbreak of the Great War in 1914 was 86 representing over 380,000 gross tons, which means an increase of more than 130,000 in tonnage from that of the previous decade.

In 1915, the Company again doubled its capital, making it ¥ 44,000,000. In June, 1916, it started a regular freight service between the Far East and New York via the Panama Canal,

establishing a direct water communication between the Far Eastern ports and those on the eastern shores of the U. S. A. Other regular lines initiated by the Company during the period from 1914 to 1919, include a direct freight service to New Zealand, Japan-Tsingtao Line, Japan-Java-Calcutta Line, Japan-Java-Seattle Line, Calcutta-New York Line, and also the extension of its Japan-London-Antwerp Service to Hamburg.

In 1922, another achievement of a splendid nature was accomplished by the N. Y. K. in placing two sister ships, S.S. "Nagasaki Maru" and S. S. "Shanghai Maru," of 5,500 gross tons each, which embody the highest ideals of a passenger carrier and a high-speed flyer, on the ferry service between Nagasaki and Shanghai. These high-speed vessels, covering the entire distance in about 26 hours, created a new epoch in the near sea passenger traffic of the East. In 1924, the service was extended to Kobe.

Under this construction programme, nine modern passenger motorships were built, all at Japanese shipyards. These were completed in accordance with the building schedule during the period from 1927 to 1930.

Of the nine motor vessels, three magnificent passenger carriers, namely, the Asama Maru, Chichibu Maru and Tatsuta Maru, each of 17,000 tons gross or more, with a speed of 21 knots, were placed on the Orient-California Service. The trio were, by the way, the largest merchant vessels ever turned out at Japanese shipyards and, at the same time they are the largest merchant ships flying the Japanese flag at present.

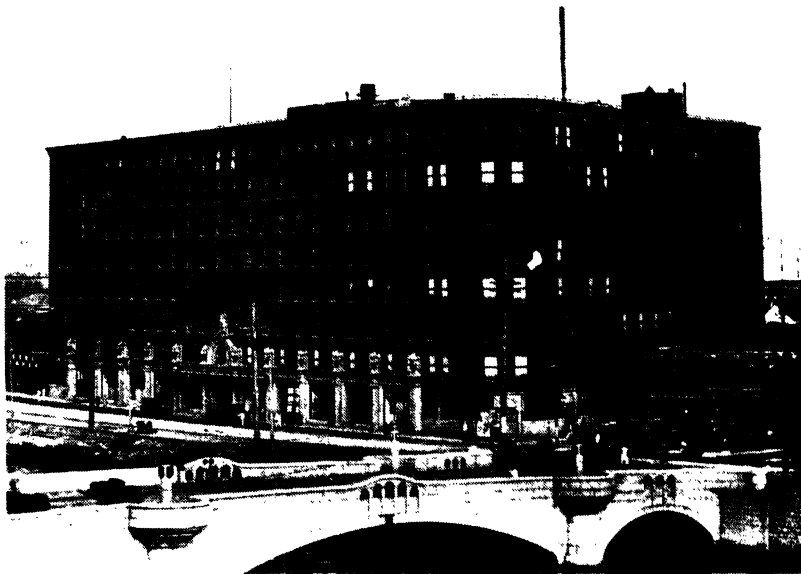
Another three passenger liners of 11,600 gross tons, i.e., the Heian Maru, Hikawa Maru and Hiye Maru, were commissioned on the Orient-Vancouver-Seattle Service, while the Heiyo Maru, another motor liner of 10,000 gross tons was allotted to the South American West Coast route.

The additions to the Japan-Europe Service, in consequence of the construction plan, were two sister ships, the Terukuni Maru and Yasukuni Maru, each of 12,000 gross tons with a speed of 17 knots.

Needless to state, as the result of the commission of the new passenger motor-ships on each of these passenger routes, the fleets thereon have been greatly strengthened, and now the N.Y.K. Line enjoys unparalleled popularity among the travelling public never experienced before during its history of a half-century.

With the fleet of 137 vessels of 800,000 gross tons including those of the K. Y. K. Line, the Company now holds the proud rank as one of the largest shipping companies of the world.

O. S. K. Headquarters at Osaka



MS. Buenos Aires Maru, O. S. K.'s Round-the-World Liner



(2) *The Osaka Shosen Kaisha*: The story of the rapid advance of the O.S.K. Line is also full of inspiration.

The Company, with a capital of ¥ 100,000,000, and a fleet of over 700,000 tons gross, is now conducting about 50 regular services forming important, commercial highways of the world, the total length of which being more than 300,000 nautical miles. When the comparatively short period of the Company's existence is remembered and also its modest beginning, the progress it has made is astounding. The Company was established in 1884 with a capital of only ¥ 1,200,000 and with a fleet of steamers having an aggregate tonnage of only 17,000 tons. The total mileage covered by its services was not more than 8,500, being practically confined to the western half of the Empire. During the forty-nine years that have followed its establishment, the Company encountered many difficulties, but by pursuing a steady and progressive policy it has overcome every obstacle, which is in itself an eloquent testimony to the remarkable development of the water transport business in Japan. Osaka Shosen Kaisha is not unjustifiably proud of the position it has attained.

*Establishment of Company*: With Osaka, the Commercial Capital of Japan, as its center, water transport business developed in the western districts of Japan in the early part of the Meiji era, the rapid rise reaching perhaps its highest point at the time of the Satsuma Rebellion in 1877. Subsequently the tendency was towards an over-supply of shipping, and the competition which followed among steamship owners, growing keener as time passed, brought about a frenzied freight war, each striving to drive out the other. A decline in freight rates was the inevitable consequence, while the reckless running of steamers resulted in constant sea casualties and other attendant evils—to such an extent that public confidence in the shipping business was greatly undermined. This state of affairs perturbed the Government, and the steamship owners being no longer able to tolerate the position, a special effort was made to better the situation; but the evils were too deeply rooted to be easily removed. The Government and its advisers were convinced that the only means available for the saving of the situation was to effect a combination of all the steamship owners and to incorporate them into one concern. With that end in view, the promotion of a joint stock steamship company was undertaken and after three years' strenuous labor, the late Mr. Hirose and other men of note succeeded in bringing together a large number of steamship owners with over 90 steamers,



with the object of forming a joint stock company. Thus the project materialized and May 1, 1884, saw the birth of this Company with a capital of ¥ 1,200,000, this being the beginning of the world-famed "O.S.K." (Osaka Shosen Kaisha).

*Present Condition of the Company:* An outline of the Company's history shows that its business has expanded enormously. Its multitudinous departments and the innumerable details connected with the general routine render its organization somewhat complicated, and it is very difficult to give the particulars so that they may be gathered at a glance.

### COASTING AND ADJACENT SERVICES

Year	Lines	Mileage of Lines	Tonnage of Vessels
1916	44	75,916	154,736
1936	38	57,032	362,562

### OVERSEAS SERVICES

Year	Lines	Mileage of Lines	Tonnage of Vessels
1916	5	73,984	136,596
1936	7	144,906	296,267

We congratulate President S. Murata on this great achievement.

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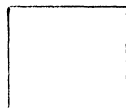
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